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Historical Sketches.

St. Louis' Church.



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HISTORICAL SKETCHES
A RETROSPECT OF FIFTY YEARS
OF
ST. LOUIS' CHURCH,
WITH PRELIMINARY CHAPTERS ON
THE EARLY DAYS
OF
WEBSTER AND DUDLEY.

BY
REV. JOHN F. CONLIN.

1901
WASHINGTON PRESS, 18 ESSEX STREET.
BOSTON, MASS.



✠ RT. REV. THOMAS D. BEAVEN,
Bishop of Springfield.

TO REV. JOHN T. MADDEN, P. R.
PASTOR OF ST. LOUIS' CHURCH

IN RECOGNITION OF MANY ACTS OF KINDNESS

AND

AS A MARK OF AFFECTION AND ESTEEM,

THIS VOLUME IS RESPECTFULLY DEDICATED.

PREFACE.

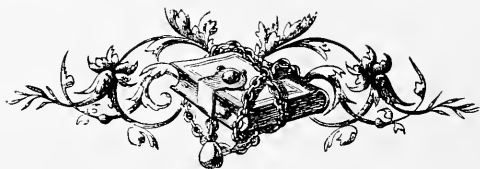
The object of this work is to place in the hands of our people the record of the first fifty years of their Church's life.

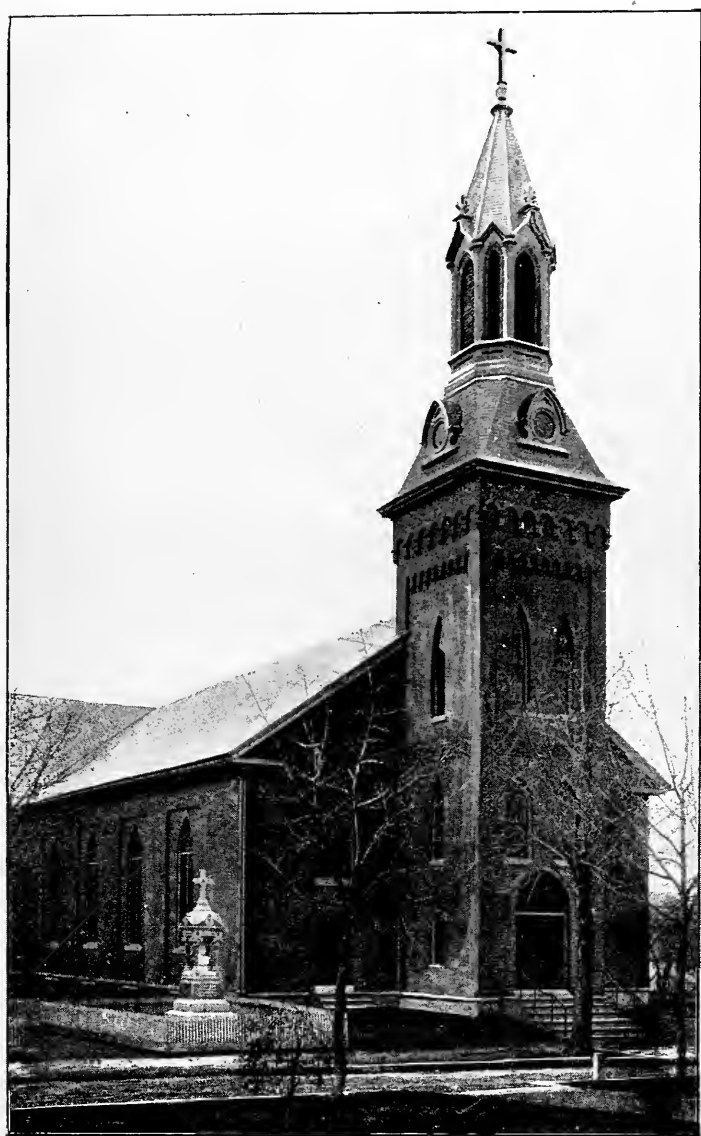
As a fitting and interesting introduction to the story of the work of St. Louis', we have devoted the first two chapters of the "Sketches" to the history of the locality which has been the scene of her activity. The first chapter deals with the aborigines, the ancient Nipmucks, and tells of their character, mode of life and the events which led practically to their extermination. It is worthy of note that the original parish of St. Louis', extending from Palmer eastward to Worcester, and from Barre and Spencer on the north and southerly into Connecticut—thus covering the southern central part of the state—embraced by far the greater part of the Nipmuck country. The second chapter tells of the passing of the land of the Nipmucks into the hands of the colonists, and the settlement of our section of the Nipmuck country.

The work then takes up the appearance of Catholics on the scene, and their efforts to establish a parish—efforts which were at last crowned with success. The origin of the parish and its growth under the three pastors it has known during the fifty years of its existence are then given. This portion of the work contains life sketches and pictures of the priests who labored here before the establishment of the parish, of the three pastors of St. Louis', and of all the assistants who have ever been located here. The following chapter gives sketches and cuts of all the

young men of the parish who have entered the priesthood; also of the members of St. Louis' who have been honored by their fellow-citizens with public offices. As no history of the church would be complete without an account of the societies connected with her, a chapter has been devoted to the origin and history of our societies. Occasions like the Golden Jubilee of a parish, and the recital of the growth of fifty years—in our case from one priest and two thousand souls, to twenty-six priests and thirty-six thousand souls—never fail to attract the attention of men to the church. Such occasions, emphasizing as they do the marvelous growth and vitality of the church, bring to the Catholic feelings of joy and gratification, and to the non-Catholic feelings of wonder and amazement, at the Church's long existence and her rapid increase in spite of every opposition. Many often ask themselves the secret of her wonderful life. The final chapter of the sketches is devoted to the secret of the Church's life, and gives the only satisfactory explanation of it.

The Historical Sketches are sent forth as a souvenir of the Golden Jubilee of St. Louis'. We hope that it may prove to be one which will be of interest and value to the members of the congregation. If so, its mission will be accomplished.





1851—ST. LOUIS' GOLDEN JUBILEE—1901

N. G. T.

Beneath September's sunny skies,
Brave souls, long gone to Paradise,
Began a temple fair:
That we have lived to know and see,
And love and cherish tenderly,
Knowing our God is there.

What means this time of joy and praise,
When Nature's voices seem to raise,
In benediction sweet;
'Tis fifty years ago to-day,
Their fondest hopes our sires did lay,
At Christ's most Sacred Feet.

While we before God's altar kneel,
What gratitude our hearts will feel,
And how we'll gladly bless;
And pray, a crown each brow may wear,
That in this noble work did share,
And perfect happiness.

O dear Home of the Sacred Heart,
What bliss to come and dwell apart,
And feel Thy Presence near:
When weary, and with care oppressed,
Here souls may turn to find true rest,
And have no cause for fear.

Safe harbor of the friend or foe,
O sweet repose in all our woe,
We rev'rence thee to-day;
And ask for faith and hope and love
That we our loyalty may prove,
And thy commands obey.

O Lord, our Father and our Friend,
Thy grace and blessing to us lend,
That we may persevere;
Thus when this mortal course is run,
We'll hear Thy loving voice say—"Come,
Dwell in My Home so dear."

CHAPTER I.

THE LAND OF THE NIPMUCKS.

“There stood the Indian hamlet, there the lake
Spread its blue sheet that flashed with many an oar,
Where the brown otter plunged him from the brake,
And the deer drank: as the light gale flew o’er,
The twinkling maizefield rustled on the shore;
And while that spot, so wild, and lone, and fair,
A look of glad and innocent beauty wore,
And peace was on the earth and in the air,
The warrior lit the pile, and bound his captive there.”

—*Bryant,—The Ages*

The territory extending from the Connecticut River eastward through southern central Massachusetts was formerly occupied by a tribe of Indians known as the Nipmucks, a branch of the Algonquin stock. Their neighbors on the north were the Pennacook Indians, on the east the Massachusetts tribe and the Pokanokets or Wampanoags, on the south the Narragansetts and Pequots, and on the west the Mohegans.* The Nipmucks lived in small settlements scattered through their territory. On the present site of Webster stood the hamlet known as Chaubunagungamaug. It took its name from the lake, the full Indian name of which was “Chaugoggagoggmanchaug-gagoggagungamaugg,” signifying the “fishing place of the boundary,” so called because the Nipmucks and their southern neighbors frequented it as a fishing place, and it also formed a boundary between their territories. Here the red man held undisputed sway. “With tawny limb and belt and beads in sunlight glistening the savage urged his skiff like wild bird on the wing” over the waters of our beautiful lake. Groups of dusky hunters roamed over these hills and through the dense woods that covered them. At night the fires before their wigwams blazed fiercely bright in the darkness of the forest, throwing fitful shadows at times over groups of savages resting in peace and contentment, again over “savage brows with tall plumes crested and wild hues o’erspread” when in vengeful mood they

* Palfrey Compendious Hist. of N. E. Vol. I.—29.

danced their war-dance, and occasionally lighting up with ghastly glow the face of some captive as he stood fettered beside his death pyre.

A few words upon the character and mode of life of these Indians, the original proprietors of our soil, may prove of interest. Their food, shelter and clothing were of the rudest kind. Fishing and the chase furnished the principal means of subsistence. The moose, bear, deer, birds and fish supplied their wants for animal food. Roots, nuts, berries, maize or Indian corn, beans and squash constituted their vegetable diet. The one tool which sufficed for their husbandry was a hoe made of clam shells or of a moose's shoulder blade fastened into a wooden handle. Their lines and nets for fishing were made of twisted fibers of dog-banes or the sinews of the deer. The scoop-net, a cylindrical basket, and the waving of torches over the water to attract to the surface the larger fish, there to be struck by the spear, were devices used in fishing. Hooks were fashioned of sharpened bones of fish and birds. Arrows and spears were tipped with bone or the claws of the larger birds or triangular pieces of flint. Axes, hatchets and chisels were made of stone brought to an edge by friction on another stone. The tomahawk was a wooden club about two feet in length, terminating in a heavy knob. Baskets, nets and boats were their chief manufacture. They trained no animal to assist them in cultivation, or hunting, or war. They had no flocks, nor herds, nor poultry. Though no rule forbade polygamy the Nipmuck had generally but one wife. She was his drudge and his slave. All the heavy labor fell to her portion. She covered and lined the wigwam and carried away its material when it was to be set up in another spot. She followed him when hunting and bore home the game he had taken. She plaited the mats and baskets, planted, tended and harvested the corn and vegetables and cooked the food. Her toils were lightened by no participation and requited with no tenderness. The leavings of the feast were her share of it, and the spot most exposed to the weather was her place in the wigwam. He lived the laziest of lives. When not engaged in war or hunting he would pass weeks in sleep or in sitting silent

with his elbows on his knees. He was a desperate gambler. He would stake his arms, covering of furs, stock of winter provisions, his wigwam, his wife, his personal liberty, on the chances of play. But much of his time was spent in the retirement of his wigwam, or the solitude of the chase. This habit of loneliness and of self-protection made him independent and proud. The virtue which constituted his point of honor, and which he cultivated with assiduous care was fortitude in suffering. In war, craft rather than valor stood high in his esteem. Stealth and speed composed his strategy. He showed no daring nor constancy in the field, but it was great glory to him to bear the most horrible torture without complaint or a sign of anguish. To his enemies he was sullen, vindictive and cruel.* Such were the Nipmucks.

The first white men who trod the soil of this region were a company of sixty colonists from Watertown, who in 1635 took their way westward over the Indian trails.† They passed through this section and seized "a piece of meadow" at Wethersfield, Conn. At that time the westerly part of the Nipmuck tract was wild hunting ground, and the eastern portion was quite thinly inhabited by the Nipmucks in scattered villages, their numbers having been greatly reduced by recent wars with western tribes and by pestilence. Their early relations with the whites were of the most peaceful and friendly character. When John Eliot, the Puritan minister of Roxbury, started to preach to them at Nonantum (Newton), he met with no opposition, and when he penetrated further into their country, was everywhere kindly received. When he came to this section he had already established seven praying towns, as they were called, with Hassanamesitt (Grafton) as a center, and he started without difficulty five new praying towns in this locality, namely Manchaug (Oxford), Chaubunagungamaug (Webster), Maanexit, Quantisset and Wabquasset (Woodstock).‡ The Nipmucks showed themselves anxious to become civilized and manifested every disposition to become the friends and helpers of the settlers who were to

* Palfrey *His. of N. E.*, Vol. I., 45. † Huguenots in the Nipmuck Country, p. 18. ‡ p. 22.

come among them. Soon came a change. Events were transpiring in the eastern colonies that were to have a momentous effect on the inhabitants of this region. King Philip's War broke out in 1674 and within one month of its beginning Philip was a fugitive among the Nipmucks. "Banished from his patrimony where the Pilgrims found a friend, and from his cabin which had sheltered exiles, Philip and his warriors spread through the country, awakening his race to a war of extermination."† He showed them how in his own country the domains of the Indians had been narrowed, how the English had artfully crowded them into tongues of land there to more easily watch and control them. As the English villages drew nearer and nearer to them, their hunting grounds were put under culture, their natural parks were turned into pasture, their best fields for planting corn were gradually alienated, their fisheries were impaired, by more skilful methods, and they found themselves deprived of their broad acres and by their own legal contracts driven almost into the sea. And there can be no question that the colonists imposed upon the simplicity and ignorance of the Indians to obtain control of their possessions for insignificant sums. Crowded by hated neighbors, losing fields and hunting grounds, and frequently summoned to Boston or Plymouth to reply to accusations or explain their purposes, his people sighed for the forest freedom which had been their immemorial birthright. He showed them how all the Indians who were brought into close contact with the colonists had the same complaints, the same recollections and the same fears.

Could the Nipmucks expect their fate would be different? Soon the land of their fathers would be theirs no longer. So Philip pleaded. Wattascompanum, the chief ruler of the Nipmucks, and Matoonas, one of his chiefs, became Philip's friends and aids. The Nipmucks, and especially those in this vicinity, that is, those of the new praying towns,* rose and fought for their lands, their wigwams, and their lives.

The day previous to the attack on Brookfield, August 2d, 1675, Philip and forty of his followers were received and

† Bancroft U. S. Hist. Vol. I., 388.

* Huguenots in the Nipmuck Country, p. 23.

sheltered in this neighborhood.† The early part of 1676 was the time of greatest activity on the part of the Nipmucks. They shared in the destruction of the settlements at Lancaster, Worcester, Marlboro, Mendon, and Groton, and in the burning of some houses in Weymouth within a dozen miles of Boston. They made fierce attacks on Sudbury, Chelmsford, Springfield, Hatfield, Hadley, Northampton, Andover, Bridgewater, Scituate and Middleboro. On the 18th of April, five hundred of them surrounded and killed Captain Wadsworth and fifty of his men, but later in the day one hundred and twenty Nipmucks fell at the hands of Wadsworth's followers. Just one month from that day, May 18th, 1676, Captain Turner surprised and killed three hundred of the Nipmucks in their hiding place near the falls that since bear his name. This blow broke the strength of the Nipmucks.. In June, 1676, Major Talcott and four hundred and fifty men, Mohegans and English, marched from Norwich, Ct. At Wabquasset they destroyed a deserted fort and the growing corn, and at Chaubunagungamaug killed and captured fifty-two Indians.‡ The war was now practically over. Wattascompaun was captured and was shot on Boston Common June 26th, 1676. On July 1st, James the Printer, a teacher at Chaubunagungamaug, and one hundred and forty of his followers surrendered under promise of pardon. Matoonas was taken and shot July 28th, and three other Nipmuck chiefs were hanged in Boston. Philip himself was killed on August the twelfth. To the Nipmucks the results of this war were disastrous in the extreme. The execution of so many of their leaders with the other losses of the war completely prostrated them. They were practically annihilated, and only a feeble and spiritless remnant was found here when the English commenced negotiations with them preparatory to settlements in this region.

† Palfrey Hist. of N. E., Vol. III., 159. ‡ Conn. Rec., II., 453.

CHAPTER II.

SETTLEMENT OF THE NIPMUCK COUNTRY.

“Look now abroad—another race has filled
These populous borders—wide the wood recedes,
And towns shoot up, and fertile realms are tilled;
The land is full of harvests and green meads;
Streams numberless, that many a mountain feeds,
Shine, disembowered, and give to sun and breeze
Their virgin waters; the full region léads
New colonies forth.”

—*The Ages.*

The first movement toward a settlement of the Nipmuck country after the close of King Philip's War was made by Mr. Hugh Campbell, a Scotch merchant of Boston. In February, 1680, he petitioned for land for a colony, for a company of Scotch emigrants who intended to settle in Massachusetts. The General Court answered by granting the petition on behalf of “such as may on that account transport themselves hither, such accommodations in the Nipmuck Country as it will afford, provided they come within two years after this grant.”* We have nothing to show that they ever attempted a settlement.

The first two actual settlements in the Land of the Nipmucks were Oxford and Woodstock. In 1681, William Stoughton and Joseph Dudley, two of the most prominent men in the Province, determined to establish a settlement in the Nipmuck territory. They did not wish to do so while there could be any dispute about the titles to the lands, and so petitioned the General Court to investigate into the ownership of these lands and the rights of the Indians in them. The Court, May 11th, empowered Stoughton and Dudley to take particular care and inspection into the matter of land in the Nipmuck Country, what titles are

* Mass. Col. Records, V. 263.



TOWN OF WEBSTER, 1835.



pretended to by Indians and others, and the validity of them.* A meeting of all the claimants was held at Cambridge in June, 1681, and Black James of Chaubunagungamaug appeared as claimant for the south part of the Nipmuck Country. In September the Commissioners reported that the southern part claimed by Black James was capable of good settlement and advised "that some compensation be made to all the claimants for a full surrender of all their lands to the Governor and Company of Massachusetts." This advice was followed, and Stoughton and Dudley were empowered to "treat with the Indians and agree with them on the easiest terms that could be secured."† In the following winter the negotiations were completed, and February 18th, 1682, the whole Nipmuck Country in Massachusetts, and southerly into Connecticut as far as the junction of the French and Quinebaug Rivers, (a tract fifty miles wide and twenty long) was made over to the Massachusetts Government for fifty pounds in money, the Indians retaining a reservation five miles square. The Indian reservation was laid out in two sections, one, at Maanexit, is now included in the towns of Webster, Dudley and Thompson; the other at Quinatisset, is now the south part of Thompson.‡ Dudley immediately offered to purchase part of this reservation from the Indians, and five thousand acres at Quinatisset and a large tract at Maanexit, fully one-half the entire reservation, were conveyed to Stoughton and Dudley as their personal property for ten pounds. This subsequently became the property of Dudley alone. He also received as a reward for his services one thousand acres from the Government. A part at least of this reservation is now incorporated in the town of Dudley. A deed subscribed, November 10th, 1682, by Black James and others, "Indian natives and natural descendants of the ancient proprietors and inhabitants of the Nipmuck Country," released all right to this land and constituted Stoughton and Dudley its first white proprietors.§ The Nipmuck Country, with the exception of the reservation held by the Indians and the part of it sold by them to Dud-

* Mass. Col. Rec., V. 315. † Ibid. 328. ‡ Ibid. 488.
§ Miss Larned Hist. of Windham Co., Bk. I, 14.

ley, was now the property of the Massachusetts Government.

On May 16th, 1683, a grant eight miles square was given to Stoughton, Dudley and Robert Thompson, on condition that thirty families be settled on it within four years of that date.* They selected the tract that was soon afterwards incorporated in the town of Oxford. Its lines enclosed forty-one thousand two hundred and fifty acres, including besides the present town of Oxford, nearly the whole of Charlton, one-fourth of Auburn, one-fifth of Dudley, and three or four square miles of the northeastern part of Southbridge.† In the Spring of 1685 the Grantees had been unable to secure families to settle here, and at their request the period for settlement was extended three years.‡ Before the expiration of that time the problem of securing families to occupy the grant was settled in an unexpected manner.

After the Revocation of the Edict of Nantes in 1685 the Huguenots left France in large numbers, and, through the agency of Robert Thompson in London, thirty families agreed to settle on the new grant. They arrived in 1686 and prospered until 1694, when the appearance of Indians in the neighborhood struck terror into their community. Having an instinctive dread of the natives, a dread doubtless intensified by stories of the late war current among them, the mere report that Indians were lurking in the vicinity spread consternation amongst them. In 1694 they wrote to the Governor: "As the Indians have appeared several times this summer we were forced to garrison ourselves for three months together, and several families fled, so that all our summer harvest of hay and corn hath gone to ruin by the beasts and cattle, and we have not enough to supply our own necessities."§ They were greatly reduced by this loss of their harvest and the hard winter that followed.

They had scarcely recovered from its effects when Indians from some western tribe stole upon the home of a Mr. Johnson and, in his absence, seized three of his young

* Mass. Col. Rec., V. 409. † Huguenot- in Nipmuck Country, p. 45.

‡ Mass. Col. Rec. V. 469. § Huguenots in N. C., p. 85.

children and killed them by crushing their heads against the stones of the fireplace. With the help of her brother, the mother fled to Woodstock. The father on his return was met and killed at his own door by the murderers of his children.* This tragedy decided the fate of the colony. Reduced and waning as the settlement was at this time, this attack filled the people with dismay. Hastily gathering the few belongings they could take with them, the whole company returned to Boston. This however was not the end of the French settlement. Some of those who left returned in the Spring of 1699. The old fear of the Indians, however, and domestic troubles, caused them to finally abandon the settlement in 1704, and it reverted to Dudley and Stoughton, its original proprietors. In 1713, thirty English settlers came, and on July 8th a deed from the proprietors to them was executed, and then began the permanent settlement of Oxford.

In 1683, Roxbury, one of the most ancient and influential colonies in Massachusetts, had outgrown its limits, which were scanty and incapable of enlargement. Several people had already been compelled to move out of the colony for want of room. Its people felt that nothing was wanting to their prosperity except a larger area of territory. They cast longing eyes in the direction of the Nipmuck Country and petitioned the Government for a tract of land seven miles square. This was granted on the seventh of November, on condition that Thompson, Stoughton and Dudley be allowed first choice of land for the eight-mile tract previously conceded to them: and that thirty families be settled on the grant within three years. Roxbury accepted the conditions on the 21st of January, 1684. So great, however, was the difficulty in securing settlers for the new colony that by 1686 only thirteen men could be mustered to go. These pioneers left Roxbury about the first of April and settled on lands around the old Indian Village of Wabaquasset (Woodstock). They sent in a report so favorable that the requisite number of colonists left Roxbury for Woodstock in August. The settlement flourished for the first ten years. They had but little serious

* Col. Rec., V. 469.

trouble until the Indian attack on Oxford. The arrival of the fugitives and the story of the massacre sent a thrill of terror through the settlement. Every movement of the neighboring Indians excited fear and distrust. Some of the colonists returned to Roxbury, and there was danger that this colony too would be abandoned. The General Court then ordered "that Woodstock be accounted a frontier, and comprehended within the act to prevent the desertion of the frontier." By this act, inhabitants of frontier towns were prevented from leaving their towns without special license under very severe penalties. This proceeding and the arrival of a company of soldiers sent by Captain Fitch from Norwich saved the settlement.*

Thus the two original settlements in the Land of the Nipmucks were at Woodstock and Oxford. Between these two settlements were the lands granted to Dudley by the General Court, and the part of the reservation sold to him by the Indians. Nearly the entire section extending from Lake Chaubunagungamaug to the west of Dudley Hill was the property of Joseph Dudley. It is said that he would not part with an acre of it, but retained the ownership of it all until his death, April 2d, 1720. This probably accounts for the fact that no settlements were made on these lands before that time. After the death of Joseph Dudley it became the property of his sons, Chief Justice Paul Dudley and the Honorable William Dudley, who soon offered them for sale. Records of these sales made in 1721 are found in the records of Suffolk County. The earliest purchasers and settlers were John Healey, Jonas Clark, Philip Newell, William Ward, Benjamin Newell, Nathaniel Ramsdell, Samuel Newell and Joseph Putney. We cannot determine when the first white persons came to reside within the limits of Dudley. Rev. J. H. Francis in a Fast Day Discourse delivered in Dudley in 1835 said: "It is, however, quite certain that none settled here during a considerable period subsequent to the occupying of Woodstock in 1686. Tradition dates the first settlement in 1720. It is probable that individuals came here as early as that. No families, however, it would seem, could have been located

* Miss Larned, *Hist. of Windham Co.*

here until some time afterwards. Tradition says that Abigail Corbin, daughter of James Corbin, was the first white person born in Dudley, and that Joseph Healey, one of the ancestors of Lemuel Healey, the present (1901) Town Clerk of Dudley, was the first white male birth. According to their family record Joseph was born June 16th, 1729, and, it is said, a few days after the other.”*

The next few years saw a rapid increase in the population, and in 1732 the following act was passed by the House of Representatives: “Whereas there are many inhabitants settled on a tract of land lying between the towns of Woodstock and Oxford in the County of Worcester, who, together with others on the south west part of Oxford are very conveniently situated for a township and have so petitioned the Court; Be it enacted by His Excellency, the Governor, Council and Representatives in General Court assembled, and by the authority of the same that all the lands lying within the bounds following, viz.: The colony or Patent line in the township of Woodstock on the south, the grant made to Medfield on the west, the land of Mr. Pumpillious on the north, to the land belonging to Paul Dudley, Esq.; and by the same partly on the east until it comes to Stony river, and by said river to the brook coming out of Chaubunagungamung pond, and out of said pond to the colony or patent line, be and hereby is constituted a distinct and separate township by the name of Dudley.†

The new town soon became prominent in the affairs of the state, and has won for itself an enviable name in the annals of history. The news of the battle of Lexington, April 19th, 1775, reached here on the evening of that day, and by the close of the very next day Captain Kraft with eleven men from Dudley were on their way to Lexington. Out of two hundred and thirty-two men over sixteen years of age able to bear arms, Dudley sent fifty-three of her sons to the Continental Army.‡

In 1811 there came to the south west part of Oxford a man named Bela Tiffany. This man's visit was the first in the series of events that were destined to bring about

* Souvenir of Conant Memorial Church, p. 73. † Dudley Town Records.

‡ Hist. of Worcester Co., Dudley.

momentous changes in this section. He had been sent by Samuel Slater of Pawtucket to examine the resources of the place, particularly the water power it could furnish.

Samuel Slater was born in Belper, County of Derbyshire, Eng., June 9th, 1768. At the age of fourteen he went as an apprentice to Jedediah Strutt, a partner of Sir Richard Arkwright in the cotton spinning business in Milford, near Belper. He thoroughly mastered the business and became familiar with the secret of the Arkwright method of manufacture. This secret had been carefully guarded, and as English Law forbade exporting machinery to the colonies, America had been unable to compete in cotton manufacture with the mother country. Almost at the close of his apprenticeship he saw in a paper published in Philadelphia an offer of a bounty of five hundred pounds to any one who would introduce the Arkwright cotton machinery into that city. Mr. Slater extended his term of service for four months to perfect himself in every detail concerning the business, for he knew it would be absolutely impossible to take any plans or models out of England. Mr. Slater had superintended the erection of a new mill for his firm in Milford, Eng., and had the supervision of the making of the machinery as well as the making of the goods—an experience which proved invaluable to him later. In September, 1789, he left Derbyshire for America, and came to Providence in January, 1790.* On the eighteenth day of the same month he went to Pawtucket in the employ of Almy and Brown to make preparations for the spinning of cotton. He found their machinery entirely useless and rebuilt the Arkwright machine from memory. He made the machinery with his own hands. The following December he was able to start the manufacture of cotton yarn. He continued this work for about twenty months in a small building. Early in the year 1793, Almy, Brown and Slater built a small factory in that village, the first cotton mill in America. The yarn at that time had to be woven entirely by hand looms, and soon all the families were supplied with all the yarn they could weave. It became necessary to open a new territory, and Mr. Slater began look-

* *Memoirs of Samuel Slater*, p. 42.

ing around for some place where good water power was available. He heard that there was such a place between Oxford and Dudley, and sent Mr. Tiffany to examine it. He examined this section and thus reported: There are here a two-story house unfinished, a grist mill with two stones, a good saw mill, a trip hammer shop, thirteen or fourteen acres of land one-half of which is swampy, and water falls sufficient for all practical purposes. He added that the region was a most benighted one four miles from Oxford and three miles from Dudley. Mr. Slater immediately purchased the place for four thousand dollars and erected a large cotton mill in what is now East Village. Almost immediately factories sprung up on all sides as if by magic. In 1812 the Merino Woolen Company built a mill on the site of the present Stevens Linen Works; in 1815, Braman, Benedict and Waters erected a small cotton mill in North Village. A small woolen mill was started in 1815 by Edward Howard, under the auspices of Samuel Slater, at the East Village for the manufacture of broadcloth and similar woollens. This mill was burned in 1820, and the business transferred to the South Village at a point now utilized by the Slater Woolen Company. This was the first attempt to manufacture American broadcloth.*

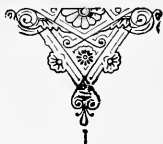
These factories were the cause of rapid growth in the population of this section. Under date of November, 1831, a writer in the N. Y. Transcript says: "This village embraces a part of Dudley as well as of Oxford. Here resides Samuel Slater, the patriarch of manufactures in this country. It is only known to a few that the world is indebted to the Slaters for the discovery of cotton thread. In 1794, while spinning a quantity of Sea Island cotton, the evenness and beauty of the yarn attracted the attention of Mrs. Slater. The question arose, if this is doubled and twisted, why will it not make good sewing thread? The experiment was made, and in order to be fully satisfied of the result, a sheet was made with one-half of linen thread and the other half with the cotton. It was immediately put into use, and the first thread that gave way was the linen. From this period Mr. Slater commenced the manufacture

* Hist. of Worcester Co.

of thread, and it soon spread into England, France, and other European countries, where it is generally supposed to be of English origin. The Slaters have seven mills, two of stone, three of brick, and two of wood. They use six thousand spindles and ninety looms, employ one hundred and eighty hands, and work up a thousand bales of cotton, which produces fifteen thousand yards a week, besides large quantities of satinet warps and sewing thread. They manufacture also broadcloths and cassimeres. In this branch of their business they use six hundred pounds of wool a day, or one hundred and eighty thousand pounds a year.”* The benighted region of Mr. Tiffany’s report had been speedily transformed into one of the most flourishing, prosperous manufacturing towns in New England.

In 1832 the town was incorporated under the name of Webster in honor of the celebrated orator, Daniel Webster, who had just delivered his famous reply to Hayne. The territory was taken from the towns of Oxford and Dudley and combined with a large tract of land called “Oxford South Gore,” which was a part of Worcester County, but did not belong to any township. A piece of land belonging to the ancient Nipmucks was also included, which was a possession conceded to these Indians by the town of Dudley for their relinquishment of certain rights to land on Dudley Hill. It proved no small task to definitely settle the boundaries of the town, but in 1841 they were finally established as follows: Connecticut State line on the south; the town of Douglas on the east; Oxford on the north, and the French river and the town of Dudley on the west. Such is the story of the settlement in this section of the Land of the Nipmucks. “The full region has led new colonies forth—another race has filled these populous borders.”

* *Memoirs of Samuel Slater*, p. 263.





RT. REV. JOHN FITZPATRICK,
Third Bishop of Boston.

CHAPTER III.

THE COMING OF THE CATHOLICS AND THE ERECTION OF THE CHURCH.

Hark! what a thrilling utterance is there!
"Lift up your heads, ye everlasting gates,"—
As God's high priest, with apostolic care,
To Him this tent of glory consecrates:
Good work, to be remembered for all time!
The seed of mercies endless and sublime!

—*Tupper.*

We have no means of ascertaining when Catholics first came to Webster, but we know that the Catholic settlement here is one of the oldest in the state. Catholics were here before the foundations of the first church in the Springfield diocese were laid, and before Worcester had a resident priest. The foundations of Christ church (St. John's, Worcester), the first church within the limits of the present diocese of Springfield, were laid on the seventh of July, 1834, and the first pastor to take up his residence in Worcester was Father Fitton, who left Hartford to make his home there in May, 1836. We find on Father Fitton's records while he was still living in Hartford, the following entries:—"Webster, July 27, 1833. I baptized Charles Ryan, born February, 1833, of Mathew and Ann Ryan; sponsors Charles Ryan and Anna Burke. On the same day I baptized Martha Scoolin, born August 29th, 1832, of John and Sarah Scoolin; sponsors M. Kiernan and Monica Ryan. The same day I united in marriage John Callahan and Mary Sanger; witnesses Charles Ryan and Anna Collins. Hence it is clear that there were Catholics here as early as 1832. Father Fitton states in his "Sketches" that he established a station in Webster, 1834. Between this time and 1840 there were thirty-two baptisms in Webster.

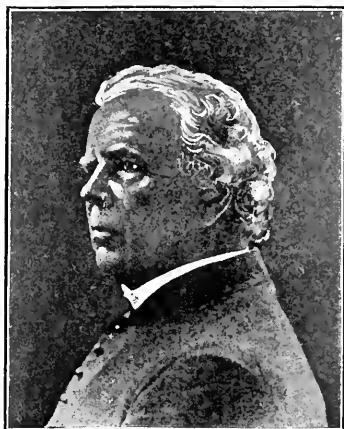
The fall of '39 saw the completion of the Norwich railroad, and with it the withdrawal of many of the laborers who had found work on it and made Webster their temporary home. A certain number of Catholic families remained; among them were the families of John Callahan, John S. Carney, who came in 1839, and others. From this time there was a slow but steady increase of permanent Catholic residents. A census of the missions attended from Worcester gives the Catholic population of Webster December 31st, 1846, as one hundred and fifty. In 1847, Catholic families began to come in large numbers.

At that time the famine visited Ireland. In 1845 a partial blight had come upon the potato crop, which formed the sole dependence of millions in Ireland. Though this caused the people to feel the pinch of sore distress, if not of actual famine, its great effect was to urge the farmers to strenuous exertions to till a larger area in 1846. They felt confident that if they could tide over the interval to the harvest of '46, all would be well. They worked as for dear life. They begged and borrowed on any terms the means wherewith to plant the new crop. The pawn offices were choked with their goods, the banks and loan offices were besieged with appeals for credit. All this effort was only the more surely leading them to ruin. The harvest of '46 sealed their doom. Not partially, but completely, utterly, hopelessly it failed. At the close of July in a single night, whole areas were blighted, and this time no portion of the crop escaped. A cry of agony and despair went up all over the land. The last desperate stake for life had been played. They had risked their all on this crop and all was lost. The doomed people realized but too well what was before them. Last year's sufferings had exhausted them, and now starvation was before them. 'Twas not long before one could see along the road-side gaunt, cadaverous, starving creatures moaning and shrieking in their distress. In the autumn, relief works were established by the government, but in many cases the wretched people were often too wasted and emaciated to work. The endeavor to do so often hastened death. Many tottered at day-break to the roll-call, and vainly tried to wheel the barrow or ply the pick,

and fainted away or laid down on the way-side to rise no more. So great was the havoc which death was making that funerals declined and disappeared. Soon neither coffin nor shroud could be supplied. Daily in the street and on the footway some poor creature lay down as if to sleep and presently was stiff and stark. "In our district," says A. M. Sullivan, "it was not an uncommon occurrence on opening the front door in the morning to find the corpse of some victim leaning against it who in the night had rested in its shelter. In the field and by the wayside the victims lay as they fell till some charitable hand was found to inter them. It was the fever that followed the famine that worked the greatest slaughter and spread the greatest terror. To come within reach of this contagion was certain death. Whole families perished unvisited and unassisted." By March of '48 a million and a half of people had disappeared. The famine and plague of '46-'47 was accompanied and succeeded by cruel evictions. The new landlords turned out their tenants by thousands. In the autumn of '47 enormous numbers were deported. There was but one thing to do—to fly from the stricken land. Hence came the great exodus of the people. Driven by dire necessity from the land they loved, from the scenes of their childhood and the graves of their fathers, multitudes with sorrowing hearts sought homes in other lands. Many turned to America. Between the years 1847 and 1851 the almost incredible number of over one million Irish, men, women and children emigrated to America. Part of this emigration found its way to Webster. Exiled from their native land, deprived by iniquitous legislation, long enforced, of the opportunities of an education, they came perhaps without wealth or polish or culture, but they came with stout, honest, industrious hearts, and with strong, sturdy characters. They came ready to work on railroads, or in the factories, or on the farms, or at anything that promised an honest livelihood. They came to be the bone and sinew of a new land. Their ambition was to build up homes, to give their children the benefit of the education they had been denied, to identify themselves heart and soul with the institutions of the new country, and to transfer the affection which they

bore for the land of their fathers to the land of their adoption. They came ready to consecrate their strength and energy to the new land, ready to fight for it in its necessities and dangers, and ready too, if need be, to die for it.

“When the Irish emigrants turned with tear dimmed eye and with aching heart from the homestead of their sires; when they bade an eternal farewell to the scenes of their boyhood, and buried the associations of their youth in a grave so mournful that even memory well might fear to visit it again,” they carried with them a strong, abiding, unwavering reverence and love for the faith of their fathers, a faith that made strange places strangely like the home that they had lost. They came determined that though their surroundings, their conditions, their manners and customs, and their language might change, there was one thing that would never change, and that was their Catholic faith. Their greatest sorrow in the new land was that here they had no church, nor altar, nor priest. But though these were wanting, it may be questioned whether there was a place in all New England where more earnest efforts were made by the laity to keep alive the faith, to instruct the young and to provide for the religious wants of the people in the absence of the priest than in Webster. Here was John Callahan, John B. Hassler, Patrick McQuaid, John S. Carney, Henry Thompson, the Steens, the Laverys, the McArdles, the Franeyes, the Whalens, the Dugans, and others; and Sunday after Sunday they gathered either at Mr. Steen’s, the old tavern, or later at Fenner Hall, and around them gathered the old and young to supply as best they could for the want of the sacred offices of their religion. The rosary and the litanies were recited, sermons read from some sermon book, oftentimes instructions and advice were given either by Mr. Hassler or by Mr. McQuaid. Whenever it was in any way possible to secure the services of a priest they made every effort to do so. After Father Fitton moved from Hartford to Worcester in 1836, he continued from time to time to visit the station which he had already established here. His visits, however, were infrequent; owing to the large territory under his spiritual care, and as far as can be learned were made during the week only. In



REV. JAMES FITTON.



REV. MATTHEW W. GIBSON.



REV. JOHN BOYCE.
(Paul Peppergrass.)



PATRICK MCQUAID.

1843, Father Fitton left Worcester, and Rev. A. Williamson of Baltimore took his place. Rumor has it that he said one mass here in 1844. On the fifth of April, 1845, Father Gibson became pastor of Worcester, and Webster fell under his jurisdiction. He came when possible, but seldom, if ever, could he give them mass oftener than twice a year.

Rev. Matthew W. Gibson was born in Hexham, Eng., May 5, 1817. In 1832 he came to America and was ordained August 1, 1841. After short missionary labors in Pennsylvania and New York, he entered the novitiate of the Jesuits. He remained with them but a few months when Bishop Fenwick offered him charge of the Worcester mission, which he accepted April 6, 1845. While there he attended, besides Worcester, churches in Fitchburg, Leominster, Templeton, Athol, Winchendon, West Boylston, Grafton, Westboro, Holden, also the stations of Ayer, Shirley, Townsend, Ashburnham, Mason, Jaffrey, Northboro, Brooksville, Royalston, Clinton, Milford, Saxonville, Hopkinton, Marlboro, Framingham, Natick, Sudbury, Stowe, Rockbottom, Needham, Ashton, Weston, Wayland, Uxbridge, Millbury, Blackstone, Southbridge, Spencer, Leicester, Webster, Oxford, Barre, Brookfield and Warren. He left Worcester in 1856 and died in Ebensburg, Pa., June 9, 1888. It can be readily seen that he could not visit these missions often.

In 1847 Father Boyce came to Worcester and shared with Father Gibson the care of Webster. Rev. John Boyce was born in Donegal, Ireland, in 1810. He made his classical course of study in a preparatory Seminary at Navan, County Meath, and entered the Royal College of Maynooth, where he was ordained for the Irish Mission. He spent eight years at this work and came to the United States in 1845. His first mission was at Eastport, Maine, where he remained one year and was then assigned to St. John's, Worcester. He died there in 1864.

Father Boyce was famous as a preacher, a lecturer and a writer. He was one of the most eloquent men of his time and possessed of a graceful and scholarly address which was always united with a rich flow of words. His greatest lectures were those on "Mary, Queen of Scots," "Queen Eliza-

beth" and "Sir Thomas Moore." He wrote under the *nom de plume* of "Paul Peppergrass," and under this name became favorably known on both sides of the water. His best known works are "Shandy McGuire," "The Spaewife, or the Queen's Secret," and "Mary Lee, or the Yankee in Ireland." He was a friend and correspondent of the most eminent literary characters of the age; among others, Smith O'Brien, McGee, Charles Dickens and Lever.

In 1847, through the efforts of Patrick McQuaid, Father Logan, S.J., of Holy Cross, was induced to come. Afterwards mass was said more frequently, generally once a month, though sometimes longer intervals intervened. Father Logan's first mass was in the old tavern which still stands on the corner of Mill and Main streets. Afterwards he said mass at Mr. Steen's and Mr. Lavery's. Sunday school was held in the same places. This continued until the fall of 1847, when Fenner Hall was secured and used for church services. This hall is still standing and forms part of the Hotel Maanexit. In 1850 Father Logan died at New London, and his work was taken up by Father Blenkinsop, S.J., who assisted Father Gibson in the spiritual work of Webster until the coming of Father Mignault.

Soon the people became so numerous that a church was talked of. The idea met with hearty approval. John S. Carney generously donated the ground on which the church stands, and the men of the congregation eagerly and gladly gathered after their day's work to dig the cellar. At the end of the summer everything was ready for the laying of the corner stone of the new edifice. This event took place September 2d, 1851. What a day it was! From far and near people flocked in crowds to witness the ceremony. Some came out of curiosity, some in anger that such a building should be in course of erection, but every Catholic heart was beating high with joy. At last a temple of the Most High, wherein the Eucharistic God would dwell was to stand in their midst; an altar whereon Calvary's sacrifice would be renewed was to be raised; a cross crowned spire was to pierce the skies, proclaiming to all that here was established the religion of the Crucified. With glad hearts the Catholic people assembled on that day. They met the

celebrant, Bishop Fitzpatrick, and the assisting priests at the station and escorted them in solemn procession to the site of the new building, where the bishop laid the corner-stone with all the ceremonies of the church. The work on the church, a building one hundred by fifty feet, was continued under the supervision of Father Gibson. It was completed in 1853 at a cost of eight thousand dollars. A temple for the living God had now been prepared, and it only remained to dedicate it to Him. Father Boyce of St. John's, Worcester, was delegated by the bishop to perform this ceremony, which took place in August, 1853. The feelings of the people as they gathered in the church on the morning of its dedication may be well expressed in the words of Tupper,—

“Hark! what a thrilling utterance is here!”
Lift up your heads, ye everlasting gates!
As God's high priest, with apostolic care,
To Him this tent of glory consecrates:
Good work, to be remembered for all time!
The seed of mercies endless and sublime!
“Come in, thou King of Glory,” yea, come in;
Rest here awhile, great Conqueror for good;
Bless thou this font to cleanse from Adam's sin;
Spread thou this table with celestial food;
And, kindled by thy grace to gratitude,
Many thousands here eternal treasures win,
As, hither led, from time to time, with joy
They seek their Father. Lo, before mine eyes
Visions and promises of good arise;—
The tender babe baptized: the stripling boy
Confirmed for godliness; the maid and youth
Wedded in love; the man mature made wise;
The elder taught in righteousness and truth;
And each an heir of life before he dies.”

Perhaps the men who had the most to do with the advancement of Catholicism in those days were John Callahan, John B. Hassler, Henry Thompson, John S. Carney, and Patrick McQuaid. They deserve more than passing notice.

John B. Callahan was, as far as we can know, the first Catholic who settled in Webster, as we find the record of his marriage here in 1833. When in later years his co-religionists came, he naturally became one of their leaders. He felt that the people, though then poor and in the lowly

conditions of life, had capacity in them for better things. 'Twas his great ambition to see them elevate and advance themselves. His motto was Excelsior. Mr. Callahan was a familiar figure at all gatherings of the people. He would limp into these meetings on his wooden leg and then stand for a moment tapping his snuff box and attack in the most fearless manner and with all the energy that was in him, any abuse which he would discover cropping out among them. He was a stern foe of intemperance and had no patience with anyone who would yield to drink and thus destroy whatever prospects they might have. Like all men of this stamp he drew upon himself the dislike of some, but he retained the respect of all. Few men in the early days did more than he for the welfare of the people and the church. We regret that further details of his life cannot be obtained.

John B. Hassler was another of the "Old Guard," who did heroic work for the welfare of religion. He was a man who retained the affection and esteem of the entire people, both inside and outside the church. When the priest was not present at the meetings held on Sundays in Fenner Hall, Mr. Hassler, attired in a Prince Albert coat, and presenting a very clerical appearance, generally read a sermon from some sermon book. He often supplemented it with some advice of his own, which was generally well received. We have found it impossible to learn any of the events of his life.

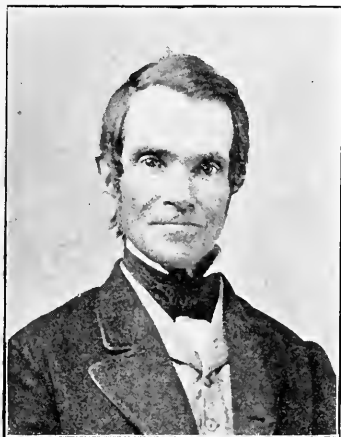
Henry Thompson was born in Ireland in 1794. He was engaged in farming in the old country. On the death of his wife he emigrated to America, and with a family of eight children, four boys and four girls, settled in Webster in 1850. He was always interested in religious matters, and so when the question of having a church of their own was agitated, he was among the leaders. Being a man of leisure he was able to superintend the laying of the foundation, and later the building of the church. The first parish priest made his home with his family for the first six months after coming to town. There are a few people in Webster today who remember hearing "Harry Thompson," as he was familiarly called, recite the Rosary before the be-

ginning of mass in Fenner Hall, and afterwards in St. Louis' church. He died in 1860.

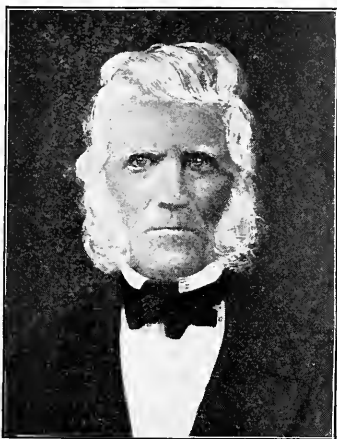
Patrick McQuaid was born in Ireland December 31st, 1814. His early education was obtained in the schools of his native place. At the age of nineteen he went to Scotland and took a thorough course in linen bleaching. By perseverance and close application he soon gained for himself an enviable reputation in his line, and in 1846, when the late Henry H. Stevens was in Scotland preparing for the opening of his linen mill, he engaged Mr. McQuaid to take charge of the bleaching department of the Stevens Linen Works, Dudley. When he came to Webster there was no Catholic church or priest within sixteen miles of the town. Mr. McQuaid immediately set to work, and by his zeal and untiring labors secured a Jesuit from Holy Cross College, Worcester, who came one Sunday each month and administered to the spiritual needs of the people. Though mass had been said here before by Father Fitton from 1833 and afterwards, it was only occasionally, at irregular and long intervals, and always during the week. There was no regular Sunday mass until Mr. McQuaid secured the services of Father Logan. So to Mr. McQuaid belongs the honor of securing the priest who said the first Sunday mass. When there was no mass in Webster, Mr. McQuaid with a few others would go to the nearest place at which it was said, and often walked to Putnam or Southbridge to attend services there. Through his efforts, Father Enright, a missionary priest, came and conducted the first mission in Webster at Mr. McQuaid's house in the Merino, now occupied by James McGearry. His next move in the cause of religion was the hiring of Fenner Hall, where the children assembled on Sunday and recited the rosary and litany. In 1851 he started to collect funds for a church among the people. September of the same year saw his hopes partly realized when the corner-stone was laid. Mr. McQuaid served the town as Selectman and member of the School Committee for many years. He worked always in the cause of education and held Evening School in a room at his home where young and old attended during the winter months. He is a potent example of firm faith and unself-

ishness. His watchword seemed to be—God and fellow-men. When there was an opportunity to help others he never hesitated. Any one who sought his opinion or advice seldom found him wanting. What he once begun he saw accomplished. He died October 27th, 1879, happy in the thought that his labors were not in vain. It is not surprising that two of his children are now found continuing the same work for God and fellowmen, Father William as pastor of St. James' in Boston, and Sister Philomena as Superior of the Mercy Convent in Manchester, N. H.

The history of St. Louis' Church would be incomplete without a sketch of the life of John Stephen Carney, a respected citizen and zealous worker in the interest of Catholicity in our town. He was born in Mount Mellick, Queens County, Ireland, March 16th, 1810. At an early age he went to England, where after serving an apprenticeship of seven years he started in the tailoring business. While there he was present at the opening of the first railroad operated by locomotives between Manchester and Liverpool. In 1835 Mr. Carney left England to seek in America the means of bettering his condition, and in 1839 located in Webster, his place of business being in what was then known as Rawson's Block on East Main Street. Later he built the house and store at the junction of Main and Lake Streets, and from his long association with this locality the place is familiarly known as "Carney's Corner." He did much to beautify this section by planting shade trees. Mr. Carney, by his sterling qualities, endeared himself to his contemporaries in Webster. He worked at his trade with untiring energy and strict integrity, was universally kind and was steadfast in the support of his church. When, in 1851, the pioneer Catholics, who reached Webster before their religion was represented among its churches, felt the necessity of establishing a place of worship of their own, and enough funds had been raised to justify the erection of a church, Mr. Carney donated the site on which to build. Later on his house adjoining was occupied as a rectory for a number of years. Mr. Carney was a prominent member of that band of sturdy Catholics—that Old Guard—whose thinness of rank was more than compensated by the depth



JOHN S. CARNEY.



HENRY THOMPSON.



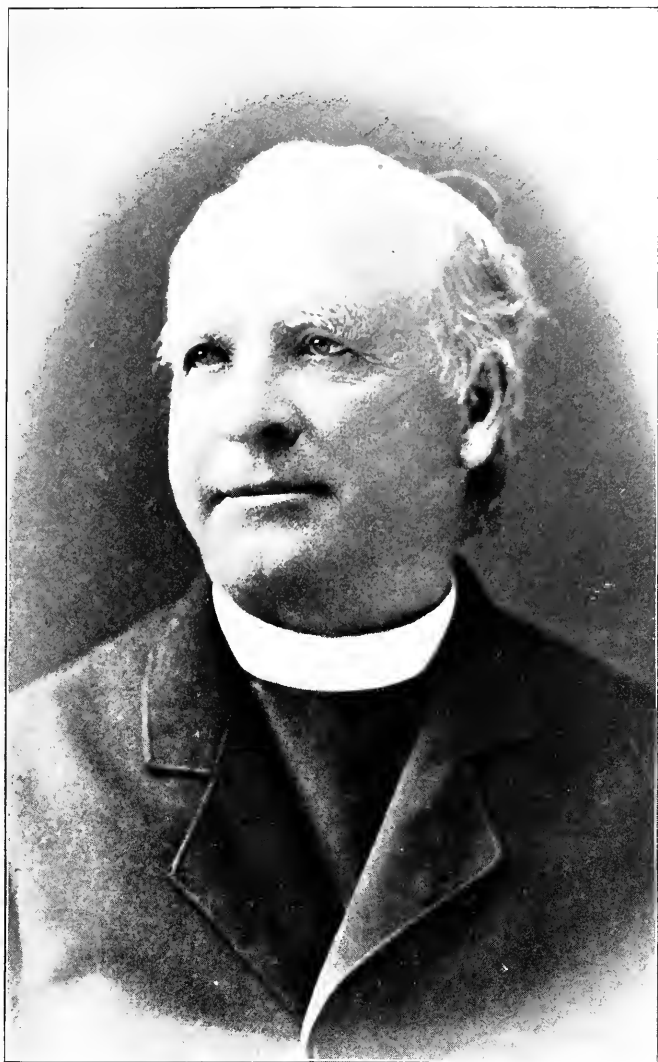
REV. NAPOLEON MIGNAULT.
(First Pastor of St. Louis.)

of their devotion—who, by their effort and sacrifice wrought the change from an improvised altar where a visiting priest occasionally officiated, to a substantial structure adequate to their demands—St. Louis' Church. The more serious side of his nature was relieved by a keen wit and rich humor, and he had an inexhaustible fund of stories. His shop was the rendezvous for a coterie of congenial spirits who passed many a winter evening about his fire.

Mr. Carney married Sophronia Lamb, who adopted her husband's faith and became a hearty co-worker in the interests of the church. In 1866 Mr. Carney was forced by illness to retire from business life, and for fifteen years prior to his death was a great sufferer. He bore this affliction so cheerfully that the many visitors who called to lighten the monotony of his indoor life scarcely realized they were in the presence of an invalid. His death occurred August 23d, 1881. He was a man much esteemed in the community, and in his decease one of the old landmarks of the town was removed.

Soon after the dedication of the church, Father Mignault was appointed its first resident pastor. Rev. Napoleon Mignault was born at St. Denis of Richelieu, Canada, September 17th, 1826. He studied at St. Hyacinth, and was ordained at Ottawa in 1849. His charge extended over the stations of Spencer, Southbridge, Oxford, Charlton, Templeton, Barre, Warren and the Brookfields. With poor and meagre means of communication between these places, his task was no easy one. For the first six months he made his home with the family of Mr. Henry Thompson, and then removed into the Carney house on the property adjoining the church. In 1855 the bell was blessed and swung in the tower. Father Mignault possessed many characteristics that won for him the affection of the people, and after five years of hard labor he left Webster in the Spring of 1858. Father Mignault was assisted for a few months by Father Kiernan, but his health soon failed and he died shortly afterwards. At the time of Father Mignault's pastorate the infamous Know-Nothing movement was at its height. Everything Catholic was attacked. An insane man named Orr, known as the Angel Gabriel, mounted on a white horse

and blowing a bugle, went through the country inciting people by calumny, slanders and misrepresentations. Groups of wild-eyed fanatics gathered around him eager to listen to things which they must have known or could easily have learned were false. Riots, destruction of churches, and sometimes murder, accompanied these outbursts. Webster didn't escape the visit of the great angel. He took up a position on a hill where the Post Office now stands and delivered his phillippics. Intense excitement prevailed and the church was threatened. For several nights it was watched by numbers of the men of the parish. One attempt was made to set the church on fire, but was fortunately discovered. Many claim that the church can thank the arrival of the pipe organ for its safety, for when the pipes arrived in their long narrow boxes, the rumor went abroad that guns and ammunition were being stored in the church basement and the place was being turned into barracks. At any rate no further attempt was made to destroy it. An indignation meeting was held at the time of the church's opening. One good deacon in addressing the assembly stated that he would be afraid to go home at night if a Catholic church and a priest were in the town. Mr. Henry Stevens guaranteed the safety of those present and allayed their fears. To the credit of the people it must be said that this bigotry and fanaticism didn't take any great hold of the people of Webster. The vast majority were opposed to any such proceedings, and many have made it their boast that they had nothing to do with this movement. Soon the folly of it all became apparent even to the most fanatical. Know Nothingism died and the church grew and prospered. In the Spring of 1858 Father Mignault was removed and the parish was left under the care of the Jesuits of Holy Cross until August, when Father Quan was appointed its second pastor. Father Mignault died at St. Hyacinth, Canada, December 15th, 1895.



REV. JAMES QUAN, P. R.
(Second Pastor of St. Louis.)

CHAPTER IV.

PASTORATE OF FATHER QUAN.

“Peace to the just man’s memory.—let it grow
Greener with years, and blossom through the flight
Of ages; let the mimic canvas show
His calm benevolent features; let the light
Stream on his deeds of love, that shunned the sight
Of all but Heaven, and, in the book of fame,
The glorious record of his virtue write,
And hold it up to men, and bid them claim
A palm like his, and catch from him the hallowed flame.”
—*Bryant.*

Father Quan was appointed pastor of Webster in August, 1858: he was then forty-two years of age.

Rev. James Quan was born in Halifax, N. S., August 15th, 1815, of ancestors who came from County Wexford, Ireland. He came in early life to Randolph, Massachusetts, where he engaged in the shoe business. In Randolph he was always known as the model young man. He was fond of books and study, and soon evinced a desire to study for the priesthood. He was educated at Quebec, Canada. His first mission was as curate in Taunton.

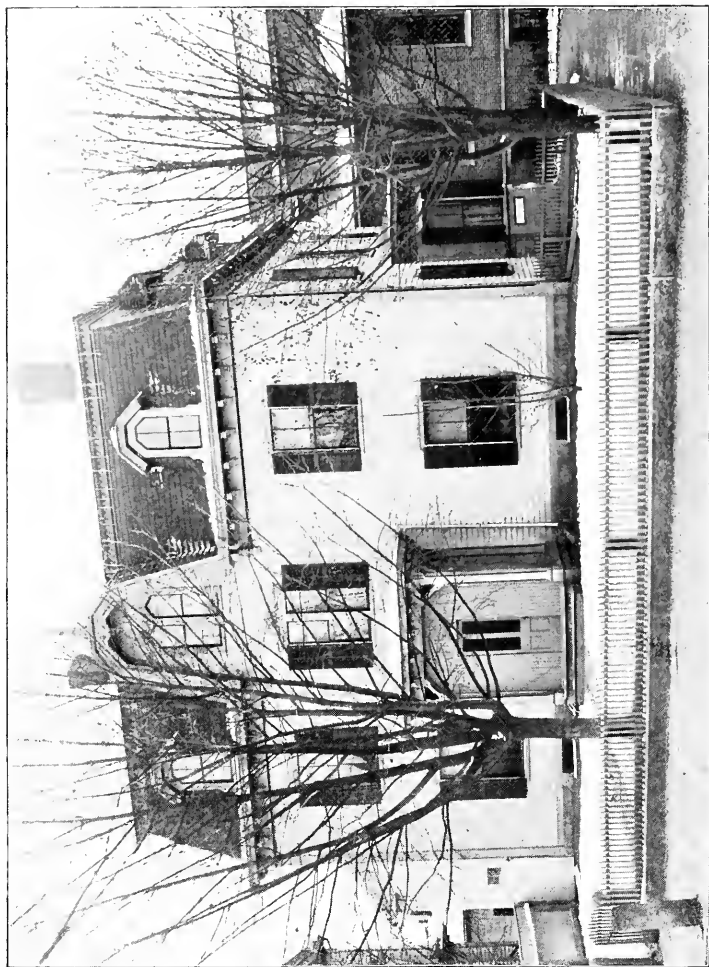
The Catholics had come in constantly increasing numbers during the pastorate of Father Mignault, and Father Quan found two thousand Catholics and a vast territory to be attended. His parish then included Southbridge, Fiskdale, North, East, and West Brookfield, Brimfield, Charlton, Spencer, Templeton, New Braintree, Barre, Douglas, Warren and Oxford. He visited some of these stations but once in three months, and said mass in Webster every two weeks. There are today twenty-six priests and thirty-six thousand Catholics in the district then cared for by Father Quan. Shortly after Father Quan gave up the care of Spencer and it was attended by the Jesuits of Holy Cross. During this year,

1858, he built the first church in Barre and called it St. Josephs. In 1860 he was relieved of the Brookfields by Father Healy's appointment as first resident pastor of Ware with the Brookfields as missions. In 1864 Father Quan purchased eighteen and three-fourths acres of land in Dudley for a cemetery. The price paid was six hundred dollars. November 25th of the same year the cemetery was blessed by Rev. P. T. O'Reilly, who afterwards became the first bishop of Springfield, and Dr. Power of Worcester, present Vicar General of the Diocese. In 1865 Southbridge was made a parish, and Rev. A. M. Baret was appointed its first pastor. He was also given Charlton and Sturbridge as missions, thus relieving Father Quan of the care of this territory.

In 1861, the Union was threatened with destruction, and the call for troops was heard in the land. Nobly did St. Louis respond. Nearly one-fourth of all who went to the front from Webster were her sons. We have the names of 79 who rose up from before her altars, and taking their lives in their hands, hastened to the country's defence. They are:

John Grady,
 John Butler,
 Thomas Mullins,
 William Kelley,
 Dennis Breen,
 Patrick Ryan,
 James Slattery,
 John Ryan,
 Thomas Cunefurt,
 John Curboy,
 Thomas Thompson,
 Edward Prendegast,
 John McGuire,
 Richard Farrell,
 Luke Agnew,
 Peter Agnew,
 John Powers,
 Michael Powers.

Edward Farrell,
 Peter Dowd,
 Michael Lanigan,
 Timothy Lynch,
 Tim Lynch,
 John Cassidy,
 Michael Maher,
 Patrick Coffee,
 Mali Ryan,
 John Bryan,
 Michael Cullen,
 Godfrey Redeman,
 Louis Berger,
 Louis Dupre,
 Fred Lavoise,
 Thomas Tobin,
 Mathew Grady,
 Daniel Carey,



ST. LOUIS' CONVENT.

Thomas Whelan,
James Commons,
Thomas Commons,
John Welch,
Michael Schofield,
William Hyland,
F. H. C. Berger,
John Grimley,
John Moore,
Anthony Little,
Martin Grady,
Patrick Moriarity,
Michael Ryan,
Paul Shawbrie,
Cornelius Kenney,
William H. Maley,
John J. Murphy,
Richard Meagher,
William H. Ryan,
Robert Steer,
Daniel Kenney,
John Ryan, 2nd.,

Thomas Keating,
Henry Butler,
Charles Murray,
Charles Stebbins,
James McGovern,
Robert Shanahan,
Aug. Benway,
Jos. Plant,
Jacob Bender,
Edward Daley,
Patrick Healey,
Thomas Henry,
John Kelley,
Patrick Laming,
Patrick Meagher,
John Maley,
Thomas O'Conner,
Louis O'Reilly,
John Schisler,
Fred Soder,
August Sellig,
John Delaney.

Solomon Pippin.

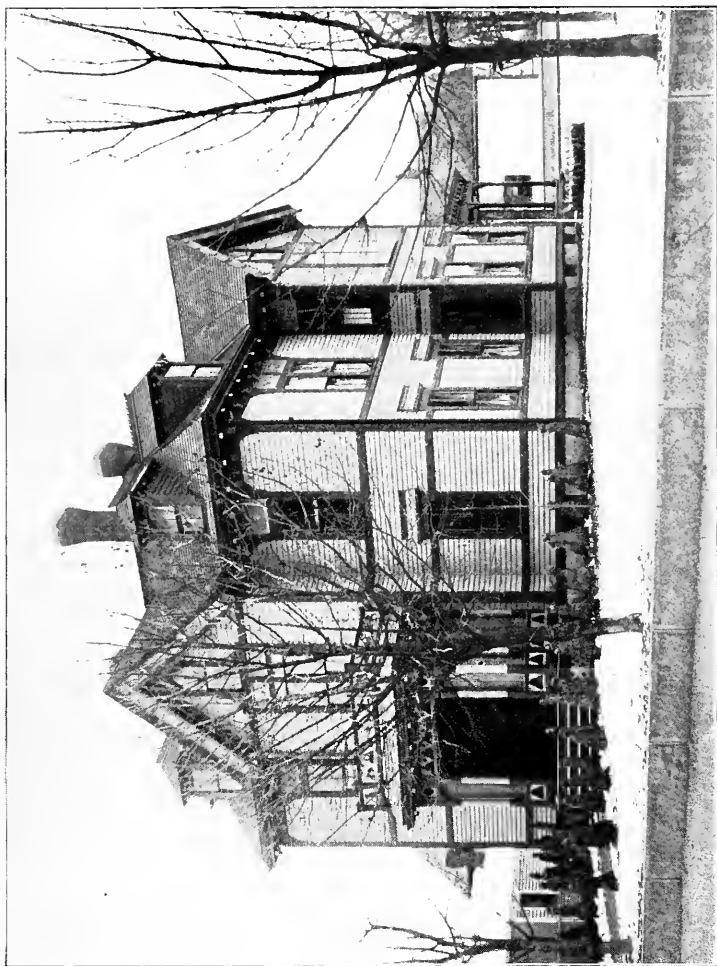
In the judgment of members of our Post of the G. A. R., there were probably from 12 to 15 others who enlisted at other places, and are not recorded here.

In 1866 the congregation had grown to such an extent that it was found necessary to enlarge the church, and its seating capacity was doubled at an outlay of twenty thousand dollars. The same year Father Quan built the parish rectory, costing seventy-five hundred dollars. This building is now used as a convent by the Sisters of St. Joseph. In 1870 the congregation had outgrown the church and more room was a necessity. A wing was added to the east end of the main building which was dedicated as the chapel of St. Patrick. In the same year the missions were cut off so that only Oxford, Dudley and Webster remained in St. Louis' Parish.

St. Louis at this time furnished a striking illustration of the Catholicity of the Church. Hither came Germans from the banks of the Rhine, Frenchmen from the vine clad hills of France, or from the far north of our own continent; Poles from the lofty fastnesses of the Carpathians, or the fertile valleys of the Danube; Italians from the sunny skies of their native land; Irishmen from the Emerald Isle, and all—Germans, French, Poles, Italians, and Irish gathered under the cross crowned spire of St. Louis' and knelt before her altar, and there assisted at the same holy Sacrifice, received the same sacraments, and listened to the same doctrines that had been familiar to them from their childhood in their own lands so far distant and so far apart. Could there be more convincing evidence than this that she is the Church which has received and is fulfilling the divinely given mission—"Go, teach all nations."

In 1870 the French people had increased to such an extent that they wished to have a church and a priest of their own nationality, and formed the parish of the Sacred Heart. They then numbered seventeen hundred. They purchased the old Methodist Church in East Webster from H. N. Slater for four thousand dollars. Father Cossen was the first pastor. The parish today numbers thirty-eight hundred, and has a beautiful stone church, fine rectory, convent and school.

In 1882 St. Louis' had reached a condition in which the pastor felt he could establish successfully a necessary adjunct to every parish—the Parochial School. Every great thinker of our time, not only inside, but outside, the Catholic Church, is agreed that in the education of the child, not only the intellect, but also the will, should be trained. That the child should acquire not only knowledge, but that its character should be formed according to the principles of sound, pure morality. Now morality's sanction must be founded on the dogmatic teachings of Christ. This important branch of a child's education is not, and cannot be taught in our common schools as at present constituted, where the children of Jew and Gentile, Catholic, Protestant and Infidel are assembled. In fact it would be manifestly unjust to teach any one system of religion in such



ST. LOUIS' RECTORY.

schools. The Church maintains that instruction in reading, writing, spelling, arithmetic, language, geography, book-keeping, and the High School branches will not train the child to virtue, self-denial or the government of the passions. She holds that such instruction will not teach the child the things of the soul and God, the things that lead to Eternal life. Who that believes in the existence of God and the immortality of the soul and that the child is destined for eternal happiness hereafter with its God, can question the infinite importance of this branch of a child's education? So it is that the church establishes schools, not in any spirit of opposition to any other system, but rather to add to that system something which is necessarily wanting: that is, to add to secular education a Christian element: Schools where not in place of, but in addition to, secular knowledge are the truths of eternity; schools where our young shall be taught how to render to Cæsar the things which are Cæsar's, and at the same time to render to God the things which are God's. Father Quan was in hearty sympathy with this policy of the church, and August 31st, 1882, he brought the Sisters of St. Joseph to the parish to open schools. The rectory was given up to the Sisters for a convent. The schools occupied a part of the church basement, and an old building on Negus Street now occupied by the Webster Optical Company. These schools have been a pronounced success from the start. Meanwhile the Amidon estate directly opposite the church had been secured for two thousand dollars, and Father Quan moved into the small residence that stood on it. Soon afterwards he erected the present fine rectory on the corner of Lake and Prospect Streets.

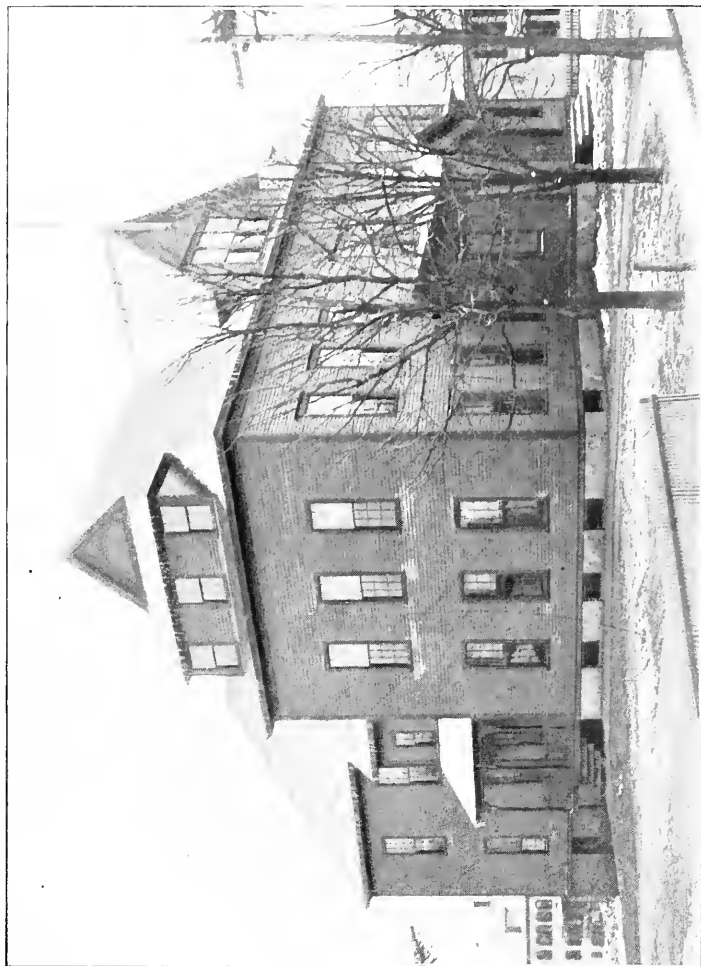
In 1886 the parish lost its last mission, for Oxford became a parish and Rev. Charles Boylan was appointed its first pastor. In 1886 there was also another division of St. Louis' Church. The Poles then numbered four hundred souls and grew anxious to have a church and priest of their own. With the consent of Father Quan and Bishop O'Reilly, a committee was formed to collect money from their people for this purpose. In the fall they had secured enough to purchase the site of their present church, St.

Joseph's on Whitcomb Street. The men of the parish gathered after their day's work to dig the cellar and lay the foundation and the basement wall. The basement was completed in the summer of '87. In September the cornerstone was laid by Father Quan, Bishop Beaven, then pastor of Spencer, preaching the sermon. The church was finished in 1888 and Rev. Francis Chalupka was appointed its first pastor. The parish has now five hundred and twenty families, or about 3,000 souls, and is in charge of the Franciscan fathers from the mother house in Syracuse, N. Y., with Rev. Stanislaus Czelusniak as pastor.

The Third Plenary Council of Baltimore (1884) decreed that in every diocese a certain number of the more prominent parishes which were provided with suitable churches, and with schools for children of both sexes, and were in a financial condition to support the church and school should be raised to the dignity of permanent rectorships, so that the pastors of these churches would enjoy the privilege of being irremovable. In 1886 Bishop O'Reilly placed St. Louis' among the permanent rectorships of this diocese.

In 1893 Father Quan, finding the accommodations for the schools were no longer adequate, built the present Parochial School on Negus Street. This is a handsome frame structure containing six class-rooms. It is equipped with the most approved school furnishings, and its arrangements for heating, lighting and ventilating are not excelled by any school in town. This was his last work for St. Louis' Church. For a long time he had been in feeble health, and in October felt the necessity of submitting to an operation from which he never recovered. He died in Saint Margaret's Hospital, Boston, on the seventh of October at the age of seventy-eight years.

To every member of the congregation his death came as a personal affliction. When his remains were brought to Webster they were met by a vast concourse of the people who followed them reverently to the church where the body lay in state until the morning of the eleventh, when the funeral took place. A guard of honor from the Ancient Order of Hibernians and the Catholic Total Absti-



St. Louis' School.

nence societies kept watch over the remains, and a line of sorrowing people passed before the casket to obtain a last look at the features of the one they had known so long and loved so well. The officers of the Solemn High Mass of Requiem were Very Rev. John Power, D. D., Celebrant; Rev. Wm. McQuaid of St. James Church, Boston, Deacon; Rev. James Smith of Taunton, Mass., Sub-Deacon; Rev. James Farrell of Everett, Mass., and Rev. Philip Smith of Brooklyn, N. Y., Acolytes; Rev. B. S. Conaty of Springfield, Master of Ceremonies. Rt. Rev. Bishop Beaven occupied a throne in the sanctuary and delivered the eulogy. As a tribute of respect to Father Quan, all the mills, stores and shops in Webster and Dudley closed during the funeral hours. Throughout the early morning people began to flock to the church and long before the hour of the mass it was crowded to its utmost capacity, while in the immediate neighborhood hundreds were gathered. One hundred and eight priests were in attendance coming from all over the state. Bishop Beaven's eulogy was in substance as follows:—

“Behold a man indeed in whom there is no guile.’ These were the words of Christ when speaking of St. John. When will the human mind be so callous that it will not respect the influence of human sorrow. When is a heart so filled with harmony as when occupied considering a pure life just closed. How dear are the lessons we learn from death. They are inspiring when they come from such a life and such a death as that of a dear father or a dear mother who has just been called away from the midst of a loving family. How gracious is the lesson taught us by the loss of a tender, loving, and priestly father who has been taken from the midst of a trusting Christian family of which he was the father in very truth. Father Quan was dear to all with whom he came in contact. His character, disposition and very personality were dear to those who knew him ever so little. His influence was always for the good. He has ever been a true man. No part of his character was lacking. You, my dear hearers, may know by a shorter experience perhaps, how hard it is to preserve an equal temper and will and never make a foe; such

a life was that which Father Quan led. I have not alone admired this peculiar feature of his character. The best will of everybody went out to dear Father Quan. He was the human model set up for our young clergy to follow. All were pleased to meet Father Quan either as a priest or a friend. He was always the same. Through his entire life he had a keen appreciation of the humorous and witty, but was always pure in his thoughts and expressions. His character as a priest was not demonstrative. He had a very quiet, firm manner of ruling his people during the thirty-five years he spent in Webster. His experience elsewhere was limited. He had one trait of character which all clergymen of the Catholic faith must follow to be successful—he was docile to authority. He had cheerfully accepted and carried out all commissions entrusted to him, never murmuring or complaining. The character of Father Quan was sincere. He believed with all the depth of his soul that religion and God were absolutely necessary to man, that there could be no ladder leading to Heaven except religion, that it was his duty to teach religion to all men and especially to children whom he loved dearly. Father Quan loved to study. He was never so congenial as when he was pondering on the effect of religion on mankind and the soul. He believed that every influence he could exert as a pastor in Webster should be made to forward the cause of religion. We are forced to admire and to reverence the long, active life of the man who so cheerfully, quietly, meekly, perseveringly and conscientiously carried out this life work of doing good to others."

After the funeral services Father Quan's remains were borne to a spot chosen by himself, beneath the shadow of the church of which he had been pastor for thirty-five years. The pall bearers were Thomas McQuaid, Patrick Condren, Thomas Farrell, Richard Thompson, William Thompson, M. J. Burke, Philip Smith, James Dugan, Michael Sheridan and F. H. C. Berger. His last resting place is marked by a large granite monument on which, beneath a canopy, stands a beautiful marble bust of the late pastor.

Of Father Quan the Webster Times in the issue following his death said: "He never had an unkind word with



REV. JOHN B. PURCELL.



REV. CHARLES F. GRACE.



REV. JAMES DONAHOE.



REV. THOMAS F. MURPHY.

any person, and to all young men who were brought in contact with him he was a father. Father Quan was a most excellent priest. He had that great trait of success which George Eliot says is of first importance to a successful leader of the people—a strong brotherly love. In view of Father Quan's gray locks we will change the term to a strong fatherly love. It is generally conceded that he made no mistakes during his long stay in town. He possessed all the characteristics of a gentleman. He was never known to act otherwise. His many deeds of charity which covered so many years were only known to a few outside of the church. He had a regular class of pensioners to whom he gave money that they might obtain the necessities of life. He took every man at his word, hence was often deceived. He was fond of home, seldom went away, was always fond of Webster and felt very much indebted to the citizens at large for the observance of his birthday, August 15th. When in good health he was a familiar figure on the streets, chatting with the young his face covered with smiles and his hand stroking their heads in a true fatherly manner. Always calm and moderate by nature, he never made decisions hastily and therefore never felt called upon to revoke those decisions. Polite, kind and thoughtful to all by nature he made no enemy but won friends inside and outside of his religion. It has been a pleasure to all to look up to such a character."

Father Quan was assisted during his pastorate by the following priests:— His first assistant was his nephew, Rev. John B. Purcell, who remained but a short time, from 1867 to 1868. He was then called to Boston and located at St. James Cathedral. In 1873 he contracted small-pox while administering the last rites of the church to a dying penitent, and died March 24th, 1873.

From 1868 to the coming of Rev. Charles F. Grace in 1873 Webster was without an assistant. Father Grace remained here until 1877 when he was transferred to Clinton. After curacies in Clinton and St. John's, Worcester, he was made pastor of Brookfield and died there in 1889.

Father Grace was succeeded in St. Louis' by Rev. James

Donahoe. Father Donahoe was born May 1st, 1849, in County Cavan, Ireland. He was ordained at St. Mary's Seminary, Baltimore, Md., December 19th, 1874. The following January he was appointed curate at Holy Name Church, Chicopee, where he remained until June of the same year. After serving as curate at Lee and St. John's, Worcester, he was sent as curate to St. Francis' Church at North Adams, September 29th, 1875, and remained there until September 11th, when he was transferred to St. Louis', Webster. In May, 1880, Father Donahoe was made pastor of West Fitchburg, in 1886 of Southbridge, and in 1891 of Westfield, where he still remains.

Father Quan's fourth assistant was Rev. Thomas F. Murphy, who was born in Ireland, May 8th, 1851. He came to America in March, 1864, and attended school at Adams for a time, after which he entered Holy Cross College and graduated from there in 1875. His theological studies were made in the Grand Seminary, Montreal, where he was ordained December 21st, 1879. His first curacy was at West Boylston. On the fifteenth of July, 1880, he was transferred to Webster and remained here till 1882, when he was sent to North Adams. In 1885 Father Murphy was appointed pastor of Otter River and died there in the Spring of 1887.

Father Murphy's successor at Webster was the Rev. John F. Redican. He was born in Worcester, April 2nd, 1857. He attended the Worcester schools and completed his college course at Holy Cross in 1878. He studied theology at the Grand Seminary, Montreal, and was ordained at that place December 17th, 1881. The whole time of his curacy was spent at Webster. After four years and ten months here he was made the first pastor of Cordaville. He was promoted to Leicester, October 31st, 1892.

Father Quan's next assistant was Rev. Thomas E. Purcell. Father Purcell was born in Ireland, May 8th, 1861. He studied two years at Mount Melleray, six years at St. John's College, Waterford, and one year at St. Sulpice, Paris. From this place he returned to



REV. JOHN F. REDICAN.



REV. THOMAS E. PURCELL.



REV. L. J. DERVIN.



REV. PATRICK J. GRIFFIN.

Waterford and was ordained there September 21st, 1884. He was sent to Westboro as curate October 30th, 1884, and changed to Webster December 4th, 1886. On the 16th day of May, 1891, Father Purcell left Webster for a vacation at his home in Ireland. On his return five months later he supplied at Palmer for three months, and on the first of January, 1892, was appointed assistant at St. Michael's Cathedral, Springfield. On August 15th, 1893, he was made pastor of Otter River and missions and was promoted October 5th, 1898, to the pastorate of Turners Falls.

On the departure of Father Purcell from Webster, Rev. L. J. Dervin was appointed curate and remained for one year. Rev. Lawrence J. Dervin was born in Doniry, County Galway, Ireland, in May, 1844. He came to America when about ten years of age. On leaving the public schools of Clinton, Mass., he entered Holy Cross College where he spent two years. He then studied for a time at St. Xavier's College in New York City and finished his education at St. Bonaventure's College, Allegheny, N. Y., where he studied for the priesthood. He was ordained by Bishop Ryan at Buffalo, August 10th, 1873. His first mission was in Pittsfield, Mass., where he was stationed two or three years; he was then assigned to Holyoke as curate to Father Harkins, staying there something over a year, when he was sent as curate to Rev. Thomas Smyth of Westfield, where he remained for three years. He was next appointed pastor in South Hadley Falls, in which place he was stationed about four years. He was then given a parish in Huntington, Mass., where he remained some six years. He died November 22, 1895.

On the first of July, 1892, Rev. P. J. Griffin was appointed to the curacy at Webster. Father Griffin was born in Springfield, Mass., June 14th, 1866. He made his early studies in the schools of Springfield and entered the University of Ottawa, September, 1884. He entered St. Mary's Seminary, Baltimore, in September, 1886. After completing the course of philosophy and theology in that institution Father Griffin went to the Catholic University

at Washington, October 1st, 1891, and was ordained at Springfield December 21st, 1891. At the end of the University year he came to Webster and remained until November 17th, 1893, when he was transferred to his present position at the Sacred Heart Church at Holyoke.





REV. JOHN T. MADDEN, P. R.
(Third Pastor of St. Louis.)

CHAPTER V.

PASTORATE OF REV. J. T. MADDEN, P. R.

“There stands the messenger of truth : there stands
The legate of the skies ; his theme divine,
His office sacred, his credentials clear.
By him, the violated law speaks out
Its thunders, and by him, in strains as sweet
As angels use, the gospel whispers peace.
He 'stablishes the strong, restores the weak,
Reclaims the wand'rer, binds the broken heart,
And, armed himself in panoply complete
Of heav'nly temper, furnishes with arms
Bright as his own, and trains, by ev'ry rule
Of holy discipline, to glorious war,
The spiritual host of God's elect.”

— *Cowper.*

St. Louis' Church having been raised to the dignity of a permanent rectorship, an examination of candidates for the position became necessary before a successor to Father Quan could be appointed. This examination was duly held and Rev. John T. Madden was announced by the Bishop as the new pastor. Father Madden was born at Leicester, Mass., in 1851. He attended the schools of Worcester, graduating from its High School in 1869. He was admitted to Harvard College and was the first Catholic pupil of the Worcester High School to pass Harvard's entrance examination. He remained there three months, then having determined to study for the priesthood he decided to enter Holy Cross, where he took his academic degree in 1872. In the fall of that year he entered the Grand Seminary at Montreal for the study of theology and was a classmate there of the present Bishop of Springfield, Rt. Rev. Thomas D. Beaven. In 1873 he was appointed Professor of French and Mathematics at Holy Cross College, and interrupted his Seminary Course to fill that position. In 1874 he went to Aix-en-Provence, France, and commenced a four years' course in theology. Upon the completion of this course he was ordained to the priesthood in 1878. Returning to America Father Madden was appointed curate at Uxbridge, where he remained for three

years. He was then transferred to Turners Falls; three years afterwards he was sent to Northampton; after a short stay in this place Father Madden was given charge of the parishes in Stockbridge and West Stockbridge. He found the parishes heavily encumbered with debt and set to work to lift the heavy burden from his people. In this he was entirely successful and had the satisfaction of seeing the debt paid in full. In 1892 Father Madden was made pastor of Warren and West Warren and in November, 1893, succeeded Father Quan as permanent rector of St. Louis'.

The last few years of Father Quan's life had been a time of inactivity owing to his advanced age and to the enfeebled condition of his health. He had been physically unable to attend to the temporal affairs of the parish, and consequently the church property had gradually deteriorated. The church had reached such a condition that the general opinion was that it could never be restored. The convent and rectory were greatly in need of attention. Father Madden examined into the existing conditions and immediately began the needed improvements. The church received a thorough overhauling, all services in the meantime being held in the basement. The old flat ceiling was torn down and a neat arched roof sheathed in natural wood took its place. The old gallery was removed and a new one built, extending as did the old one across the entire church, but at a distance of a few feet from either wall begins to bend out and forms a half hexagon, thus giving convenient space for a large organ. A stained glass window representing three angels chanting the Gloria in Excelsis is in the rear of the gallery. The old wall back of the altar was removed and an addition built thus giving a new and greatly enlarged sanctuary. The partition separating the old vestry from the church was torn down and the entrance to it from the outside walled up. This space was thrown into the sanctuary. At the left of the sanctuary a new and convenient vestry was built. The frescoing of the church was done by Schumacher and is artistic to a marked degree. The good effect is completed by the Gothic windows, exhibit-

ing a series of stained glass geometric designs. The furnishing of the chapel is designed to harmonize with the church and it forms a part of the main auditorium; it can, however, be cut off from the transept by neat roller partitions; the decorations of the sanctuary are also very chaste and beautiful. It is lighted by three Gothic windows. The central one, portraying the Crucifixion, is the gift of John Sullivan. The other two, portraying St. Louis' and St. Anne, are the gifts of the Ancient Order of Hibernians and J. J. Gilles and family. A new altar too was built. This altar is an harmonious white and gold structure, having a broad canopy which encloses a magnificent brass crucifix; its shape allows an unobstructed view of the three beautiful stained glass windows in the rear. The pinnacle of the altar is artistically crocketed; the work on the pediment is excellent, and the whole impression made is one of beauty without gaudiness. In all the decorations strict attention was paid to the blending of color and design and to the architectural style, and the result is a harmonious and artistic whole.

The dingy and awkward seats which the congregation had known in the past were replaced by new and comfortable pews of oak, finished in natural color. The comfort of the people was also further provided for by removing the old and unsatisfactory system of heating and introducing new steam heating apparatus guaranteed to keep the church comfortable in the coldest weather. The church can now be lighted by electricity or gas as desired, as it has been equipped with combination gas and electric chandeliers. There are six of these in the auditorium which, with two brackets in the sanctuary and two standards in the gallery, make nearly two hundred gas jets in all, with seventy-four incandescent lights, sixteen candle power each.

The main entrance was narrowed and the two side doors were moved nearer the vestibule. This change added considerably to the architectural beauty of the church. When Father Madden had completed his improvements Saint Louis' was practically a new church. It is now an imposing brick structure, showing a boldly outlined tower

which projects from the façade center and has four windows and a wide portal to break its severity. Prominent façade features are two other entrances on either side of the tower, over each of which is a Gothic typanum light. Interiorly the church is bright, cheerful and attractive.

On Thursday, November 15th., 1894, Right Rev. Thomas D. Beaven re-dedicated the new St. Louis' with solemn ceremonies in the presence of a vast congregation and fifty priests from all over the state. The dedication was followed by a solemn high mass with the following officers: Celebrant, Rev. John F. Redican, Leicester; Deacon, Rev. Thomas E. Purcell, Otter River; Sub-Deacon, Rev. P. J. Griffin, Holyoke; Masters of Ceremonies, Rev. D. J. Sheehan, Easthampton, and Rev. James Cruse, Webster; Deacons of Honor to the Bishop, Rev. Dennis Scannel, Worcester, and Rev. Dennis Moran, Adams. Rev. J. J. McCoy, P.R., of Chicopee, preached an eloquent sermon giving a lucid and strong proof of the divinity of the church and the four marks—Unity, Catholicity, Apostolicity and Sanctity—which characterize it. He prefaced his sermon with the following appropriate remarks: "I bring to you today the congratulations of your sister churches, and say to you for them that they delight in your joy. And glad are they to see the elder sister rise up in fine apparel and more beauty today in her middle life than ever was hers in the days of her joyous youth. We thank God for the beautiful day we live in, and we see in it a symbolism of your life as a parish. Yesterday we had the frosts and the rains, shortly ago you had a cloud over your heart, and your eyes were streaming for the sweet-souled man who had ministered at your high altar so long. Today the sky is flooded with the splendor of God's good will and the gold of Heaven is on hill and home and the crosses of your church. It is the promise of new warmth and life and abounding energy, as is the life of the young shepherd whom God has sent you, the first work of whose hands is this roof tree for his fold. May God strengthen him and you for the work of Christ His Son."

Rev. C. S. Jones, S. J., preached an able sermon in the

evening, dwelling particularly on the Church as the fountain of spiritual life and grace. It was a day of greatest satisfaction for the parishioners of St. Louis'. They felt they had at last a place of worship which for neatness, convenience and comfort would compare favorably with many new churches, and certainly surpass many built more recently. With this feeling of satisfaction there went also a universal desire to aid the good work by giving generously of their means to liquidate the debt contracted and place the church on a firm financial basis.

The renovation of the church involved an outlay of fourteen thousand dollars which, in addition to sixteen thousand dollars, the amount of debt on the property when Father Madden assumed control, made a total indebtedness of thirty thousand dollars. It was the desire of the pastor that this burden should not fall only on the willing, generous and self-sacrificing members of the parish, but as each and every member of the congregation enjoyed all the privileges and shared in all the benefits of the church, so also each and every one should bear his or her share of the burden. With this end in view the church debt society had been organized in June, 1894. A thorough census had been taken and every working member of the congregation was assessed fifty cents a month. This assessment continued for three years and was taken each month in the various districts by the following collectors:—Miss Celia Fagan, Minnie Brogan, Bridget Carty, Mary Ahern, Bridget Kelley, Annie Casey, Bridget Brown, Nellie King, Annie Spencer, Mary McManus, Minnie Commons, Bridget Casey, Jane Sheridan, Maggie Lonergan, Bridget Farrell, Lizzie Healy, Mollie McGeary, Katie Hetherman, Rosanna Smith, Annie Kelley, Hanna Maher, Annie Sullivan, Nellie Driscoll, Lizzie Maher, Ella Dwyer, Agnes Appleton and Mr. William McKiernan. This just and equitable measure met with general approval, and in June, 1897, the church debt society was disbanded, its object having been obtained.

The revenue that had come from this society taken with the amounts saved from judicious management of the ordinary church income had at that time sufficed to pay every cent of the debt contracted for the renovation of the church.

Nor was the church the sole object of improvement. The convent, school and rectory were repaired. In 1895 the interior of the convent was remodelled. The old and defective plumbing was replaced with new and approved sanitary arrangements. The house was painted and frescoed and furnished throughout, thus providing a suitable and comfortable home for the Sisters of St. Joseph, who work so faithfully and well for the interests of St. Louis'. The rectory too was entirely refitted.

This year of '97 saw the purchase of a new pipe organ, one of the finest in the vicinity. It was built by Hook & Hastings according to the highest standard of organ building art, and is of a design that harmonizes well with the church; the casing is of selected quarter oak, light finish, supporting groups of pipes tastefully arranged and decorated in gold and colors.

The organ was opened by a concert on April 7th, 1897, Professor Howe of Worcester presiding, at which the following programme was rendered:—

Organ Solo—"Marche Triumphale".....	Costa
	Prof. E. F. Howe.
Chorus	Farmer
	St. Louis' Choir.
Solo—"O Loving Heart".....	Gottschalk
	Mr. G. Frank Monroe.
Overture for Violin.....	Rhemberger
	Mr. Joseph Rogers.
Solo—"With Verdure Clad".....	
	Mrs. Daniel Downey.
Trio—"O Father".....	
	Mrs. Downey, Messrs. Downey and Monroe.
Organ Solo—(a) Prelude.....	Guilmant
	(b) Etude
	Prof. E. F. Howe.
Solo	Selected
	Mrs. Philip Hughes.
Duet—"Veni al mio sen".....	Millard
	Mrs. Downey and Mr. Monroe.
Violin Solo—"Prize Song".....	Wagner
	Mr. Joseph Rogers.

Solo—"Ecce Deus".....Clifton
 Mr. Daniel Downey.
 Trio—"Ave Maria".....
 Mrs. Downey, Messrs. Monroe and Downey.
 Chorus—"Magnificat".....Fiske
 St. Louis' Choir.
 Organ Solo—"Grand Chorus".....Handel
 Prof. E. F. Howe.

Of this concert the Webster Times said: "A very large audience was present Wednesday evening at the Inaugural Concert given at the opening of the new organ in Saint Louis' Church. The audience represented all the leading musicians of the town, and the fine programme rendered fully came up to their expectations. It can truthfully be said that it was one of the best concerts ever given in the town. The new organ, under the skilful handling of Prof. E. F. Howe, was heard to advantage, and the parishioners can rest assured that they have made a good investment, it being really a fine instrument, just suited to the needs of the edifice. The concert taken as a whole was fine, and reflects great credit on the choir and Rev. J. T. Madden, who had the arrangement of so delightful an evening's entertainment."

In 1901 new methods were introduced in the management of the cemetery. Up to this time the matter of caring for the lots had been left to the individual lot owners. The result had been that many of the lots had been neglected. Even when lots had been cared for by the different owners, there was a lack of uniformity which detracted from the general appearance of the cemetery. Consequently Father Madden assumed control of the care of the various lots, asking that each lot holder should contribute two dollars a year for the care of their lot. A force of men have been kept at work all the year regrading the driveways, removing all unsightly overgrowth and attending to the different lots. As a result the cemetery has been transformed and is, today, a beautiful and fitting resting place for those who have gone before us.

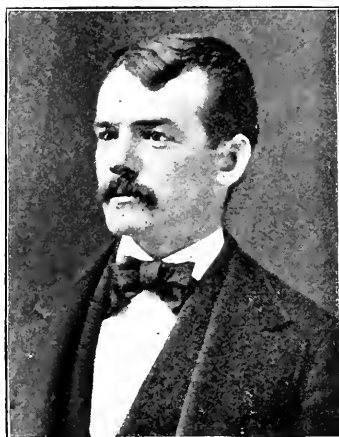
Further improvements have been made this year (1901) by building a wide piazza with circular corner around the southwest side of the rectory, and by removing the unsightly wooden fence from the church property and surrounding its beautiful lawns with granite curbing, thus making of St. Louis' one of the most charming pieces of property in the town.

All of this has been accomplished since the beginning of Father Madden's pastorate in 1893, and not only has every dollar of expense incurred for these improvements been paid, but the debt of sixteen thousand dollars which was on the property when Father Madden assumed control has been reduced to five thousand dollars, a record of administrative ability on the one side and generosity on the other, of which the pastor and the people may be justly proud.

Nor must it be supposed that only the temporal and financial concerns of the church had received attention during this time. Simultaneously with this rapid advancement in material affairs, new life and energy had been infused into the spiritual and intellectual. Particularly noticeable has been the improvement in the Parochial Schools. Modern methods of education have been introduced under those progressive self-sacrificing teachers, the Sisters of St. Joseph. Of late years the entire system of education has been revolutionized, and one familiar with the methods of education ten years ago would be an utter stranger to the new and improved modes of training the youth in vogue to-day. The Sisters have kept abreast of the times and today their schools will take second place to none in the work of their class rooms. The exhibition of school work which takes place at the end of each scholastic year has won enthusiastic commendation from those who have seen it, and each year it is a common experience to hear many who visit it for the first time, express great surprise and pleasure at the character of the work done in these schools. Our only regret is that more of our own people do not come and see the actual work of the pupils. Seeing is believing, and this work will speak in louder tones than any writer could of the progressive character of our schools.



FREDERICK H. C. BERGER.



J. J. LELAND.



PHILIP SMITH.



RICHARD THOMPSON.

(St. Louis' School Corporation.)

The temporal affairs of the schools are in charge of St. Louis' School Corporation which was incorporated according to the laws of Massachusetts, January 1st, 1884. The Corporation consists of the following officers: President, Rt. Rev. Thomas D. Beaven, D.D.; Vice President, Rev. P. F. Hafey; Secretary, Rev. J. F. Redican; Treasurer, Rev. J. T. Madden; Board of Directors, Rev. P. F. Hafey, Philip Smith, and Rev. J. F. Conlin: other members of the Corporation are F. H. C. Berger, J. J. Leland and Richard Thompson.

What the spiritual state of the Church is must in great measure be known to God alone, but as far as human knowledge can go we feel that the regular work of the priesthood, supplemented by missions by the Redemptorist Fathers in 1896 and by the Jesuits in 1901, has brought the spiritual affairs of the parish into a most gratifying condition. There are few indeed in the limits of St. Louis' who turn a deaf ear to the voice of God speaking to them through the Church. Of course there are some so called Catholics here, as elsewhere, whose lives and example are a source of sorrow to the church, but this always has been and always will be. There was a Judas among the apostles, and the poet truthfully says:

“ There is no flock, however watched and tended,
But one dead lamb is there !
There is no fireside, howso'er defended,
But has one vacant chair ! ”

We feel that today the vast majority of its people are endeavoring to lead pure, honest, sober, industrious, God-fearing lives, and are thus preparing themselves for eternal life with God hereafter.

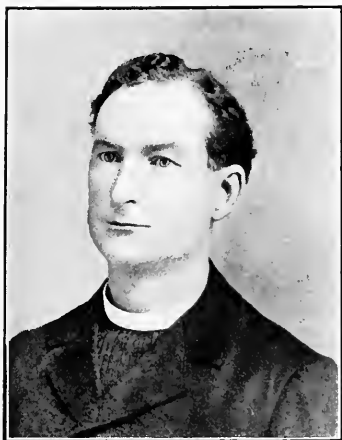
Father Madden's assistants have been Rev. P. J. O'Malley and Rev. John F. Conlin. Rev. P. J. O'Malley was born in Ireland. He came to this country at an early age and obtained his preliminary education in Minersville, Pa., after which he moved with his parents to Clinton, this state. In 1881 he entered Ottawa College, where he took his degree in 1887. He studied theology at the Grand Seminary, Montreal, and was ordained December 19th,

1891. His first appointment was as curate at Great Barrington, and he remained there a year and a half, when he was transferred to Webster, November 11th, 1893, and remained here until April 26th, 1900, when he was transferred to Monson.

Father O'Malley was succeeded by Rev. John F. Conlin, who was born in Pittsfield, October 2d, 1866. He attended the local schools and graduated from the High School in June, 1884, taught in the schools of Pittsfield for one year, and in 1885 entered St. Charles College, where he graduated in 1886. He made his Seminary Course in St. Mary's Seminary, Baltimore, Md., and spent one year at the Catholic University at Washington, and was ordained December 21st, 1891. At the end of the University year he was appointed assistant at St. Joseph's Church, Webster, where he remained fifteen months, and was then sent to Holyoke. Six and one-half years were spent there. April 21st, 1900, he was appointed assistant to Rev. John T. Madden, and gladly returned to the scenes of his first labors in the priesthood.

It is with feelings of satisfaction and pleasure that we record the accomplishments of the last eight years. Those of us who recall the conditions of that time can best appreciate the force of what we say. Of Father Madden, Rev. J. J. McCoy says in his History of the Springfield Diocese, "Father Madden is one of the best known and most respected of the priests of our diocese. He is acknowledged to be a very scholarly man even among the most learned of our priests. He has excellent judgment, is gentle and sympathetic. He has proved himself to be possessed of splendid parts."—A judgment which his parishioners in reviewing the work of his ministry among them, will doubtless claim is no exaggeration, but rather an underestimate of their pastor.

This chapter is not yet closed. Its principal actor is "still achieving, still pursuing," and every well wisher of St. Louis' will unite with us in saying: May it be many years before the future historian can write "Finis" to the Pastorate of Father Madden.



REV. PATRICK J. O'MALLEY.



REV. JOHN F. CONLIN.



REV. WILLIAM P. MCQUAID,
Preacher of the Golden Jubilee Sermon.

CHAPTER VI.

ST. LOUIS IN THE PRIESTHOOD.

“The Lord hath sworn and He will not repent. Thou art a priest forever according to the order of Melchisedech.”

— *Ps.* cix.

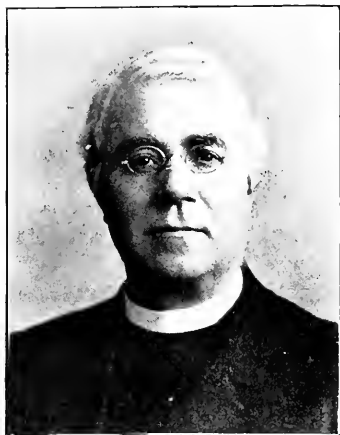
Rev. James L. Smith was the first Webster boy to enter the priesthood. He was born in Ireland May 1st, 1839, and came to America at the age of ten years. His parents settled in Merino; he attended the old stone school, at what is now Chase's, and continued his course in Canada and at Holy Cross College, Becoming affiliated to the Hartford Diocese, Bishop McFarland sent him to St. Charles College, Ellicott City, Maryland, where he graduated in '65. He studied theology at the Grand Seminary, Montreal, and was ordained August 15th, 1869. Father Smith was curate in Pawtucket, Valley Falls and Woonsocket; and pastor of Pawtucket, where he built a church; also of Centreville, R. I., and is now pastor at Taunton. During his pastorate at Taunton, Father Smith renovated the parish church, re-modelled the churches of East Taunton and North Dighton, and is now preparing to build a new church at Taunton.

The second of Webster's sons to ascend the steps of the altar was Rev. William P. McQuaid, son of one of the pioneers of Catholicity, Mr. Patrick McQuaid. Father McQuaid was born in 1842 at Dundee, Scotland, and came to this country in 1846. His early studies were made in St. Hyacinth, Canada, and Nichols Academy, Dudley. In 1860 he entered Holy Cross College and graduated from that institution in 1864. In the fall of that year the new seminary at Troy, N. Y., opened its doors for the first time, and one of the first students to register there was William McQuaid. He made his preliminary ecclesiastical studies

here, and in 1866 went to Europe and entered All Hallows College, Dublin, where he was ordained in 1870. On his return from Europe he was at once assigned as assistant at St. Francis de Sales, Roxbury, retaining that position until 1876, when he was made pastor of Abington. He erected churches at South Abington, Hanover and Rockland. In 1887 Father McQuaid was appointed pastor of St. James' Church, Boston, succeeding the Right Rev. Bishop of Providence, and is still in charge of that church.

Rev. Patrick W. Burke was born in Hopkinton, Mass., and educated in the schools of Milford. He graduated from Holy Cross in 1883. His theological course was made at St. Mary's Seminary, Baltimore, Md., and he was ordained at St. Michael's Cathedral, Springfield, April 11th, 1887. His first appointment was to Pittsfield, where he remained for three years and one-half, from which place he was transferred to St. Joseph's Church, Leicester, where he died May 19th, 1891.

The next member of St. Louis' Church to enter the priesthood, and the first native of Webster to reach that dignity, was Rev. James J. Farrell. He was born in Webster, August 12th, 1864, and is the son of Thomas Farrell and Catherine (Thompson) Farrell. He received his early education in the schools of his native town and graduated from the High School in the class of '81. His college course was made at the University of Ottawa, where he received the degree of A.B. and was honored as the Valedictorian of his class. He entered the Grand Seminary of St. Sulpice, Montreal, for his theological studies, and was ordained December 20th, 1890. The first eight years of his priesthood were spent outside the diocese, as he was assigned to duty in the archdiocese of Boston, which was in need of priests at that time. His first appointment was assistant pastor of St. Francis de Sales Church, Charlestown, where he labored for only a few months. From there he was appointed to Everett, where he remained as assistant at the Immaculate Conception Church for eight years. In January, 1899, he was recalled to his own diocese, and since that time has been assistant at St. Michael's Cathedral, Springfield.



REV. JAMES L. SMITH.



REV. PATRICK W. BURKE.



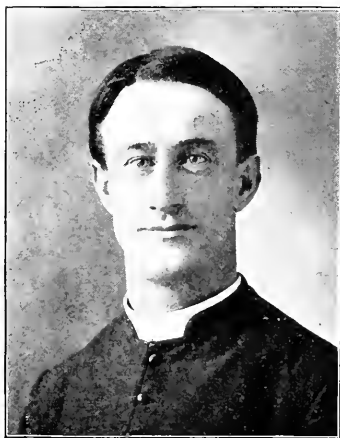
REV. JAMES J. FARRELL.



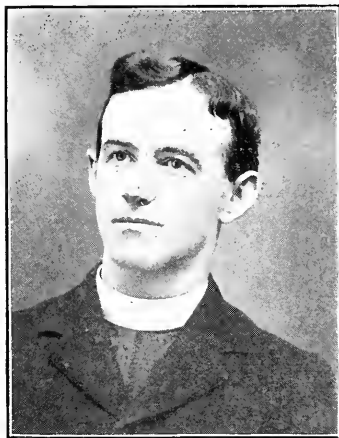
REV. PHILIP SMITH.



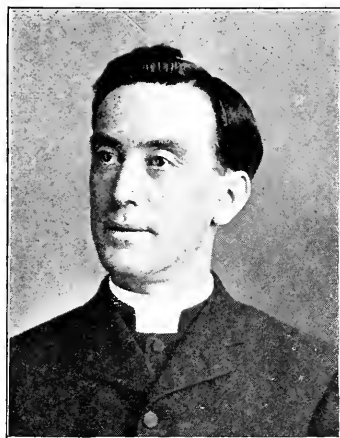
REV. FREDERICK T. LELAND.



REV. MICHAEL BURKE.



REV. HENRY E. QUINN.



REV. MATTHEW BOYNE.

The next native of Webster to stand before the altar of God was Rev. Philip Smith, who was born August 20th, 1866; he attended the local schools, and at the age of fourteen entered the Sulpician College at Montreal. Graduating from there he went to the Grand Seminary for philosophy and theology, completing his course at the Diocesan Seminary at Brooklyn. He was ordained there February 25th, 1893, by Rt. Rev. Bishop McDonell. He was stationed at the Sacred Heart Church, Brooklyn, until recently, when he was sent to St. Monica's, Jamaica, L. I.

The next Webster boy to be ordained was Rev. Frederick Thomas Leland. He was born here February 27th, 1871. His early education was received in the schools of Webster, and he is the first pupil of St. Louis' Parochial Schools who entered the priesthood. In the fall of 1889 he went to Holy Cross and graduated in 1892. His ecclesiastical course was made at St. Mary's Seminary, Baltimore, and he received orders from His Eminence, Cardinal Gibbons, in the Baltimore Cathedral, December 19th, 1896. He was loaned to the Baltimore Diocese and assigned to St. Bridget's Church, Baltimore, where he remained four years. On December 31st, 1900, he was transferred to St. Thomas' Church, New York City, and is still on duty there.

Rev. Michael T. Burke was born in Boston and received his early training at St. Louis' Parochial Schools. He entered Holy Cross September 9th, 1887, and graduated in 1892. He was ordained at Boston, June 10th, 1897, and is now stationed in Holyoke.

Rev. Henry E. Quinn was born in Mechanicsville, Ct., June 12th, 1870. He attended the schools of that place, and at Putnam. He afterwards took up a Commercial Course at the Business College of St. Cesaire, Canada. Feeling that God had called him to the priesthood, he left this College and entered a classical course at St. Laurent's, near Montreal. After completing the studies there he went to the Grand Seminary at Montreal, and was ordained to the priesthood December 23d, 1899, by Archbishop Bruchesi in St. James' Cathedral, Montreal. For a short time he assisted at the Immaculate Conception Church, Waterbury.

He was then appointed to St. Mary's, Derby, where he is now located.

Rev. Matthew Boyne was born in Webster. He attended the local schools until his admission to Holy Cross College, where he graduated in 1896. In the fall of that year he went to the Grand Seminary, Montreal, to prepare for the priesthood, and was ordained in December, 1900. His first appointment was as chaplain of the Sisters of Providence Hospital, Montague, Mass. He was transferred, July 1st, to the Sacred Heart Church, Springfield.





FRED. H. BERGER, L. L. B.



MAURICE P. CLARE.
Present Chairman Board of Selectmen.



PATRICK CONDREN.



JAMES H. DUFFY.

CHAPTER VII.

ST. LOUIS IN PUBLIC LIFE.

“One honor won is a surety for more.”

— *La Rochefoucauld.*

Frederick H. C. Berger was born in Germany on the 17th of February, 1836, came to America and arrived in Webster on the ninth day of June, 1853. For a number of years he has been overseer of the burling department in Slater's Mills. When the war broke out he enlisted and won for himself an enviable war record. He is adjutant of Lyon Post, G. A. R. For twenty-five years he was director of St. Louis' Choir, and has been a member of St. Louis' School Corporation since its organization.

Fred. H. Berger, LL.B., was born May 12th, 1866, at Webster, Mass. He attended the local schools and is a graduate of Webster High School. He made his legal studies at the Boston University School of Law, graduating from that Institution June 1st, 1892. He was made a member of the Bar of the Commonwealth February 2d, 1892. Mr. Berger was elected as one of the Overseers of the Poor in 1894, and re-elected in '97 and 1900, and has held the office of Chairman of the Board the entire time. He was appointed Clerk of the First District Court of Southern Worcester County, May 11th, 1898, and still holds that position. He was admitted to the Bar of the Circuit Court of the United States February 16th, 1900.

Maurice P. Clare was born in Norwich, Ct., August 26th, 1852. When very young he left Norwich and went to Albany, N. Y. His early education was received there and in Troy. Coming to Webster at the age of twelve, he attended the local schools for the next four years, after which he obtained a position in Chase's Woolen Mills, and

was foreman there for some time. In 1892 he resigned this position and started in the undertaking business, which he has since followed. In April, 1892, he was elected Selectman of the town, and has held that position ever since, and for the most of that time has been Chairman of the Board. In 1893, Robert P. Chamberlain, Sheriff of the County, appointed Mr. Clare as one of his Deputies. The same year he was chosen as one of the town constables, and he still retains these positions. Mr. Clare is a member of Webster Lodge, 58, A. O. U. W., of which he was foreman for one term; also of the Knights of Columbus, and the Foresters of America. He has been State President of the A. O. H. for four years, County President for two years, and President of the local division for twenty-one years.

Patrick Condren was born in August, 1820, in Trim, County Meath, Ireland. He came to Webster in 1847 and took a prominent part in the formation of the parish. He assisted in collecting funds for the erection of the church. He took an active interest in town affairs, and was Selectman for three consecutive terms. He also served for some time as Street Commissioner. He was kind and charitable, and won for himself the esteem of the entire community. He died in May, 1894.

James H. Duffy was born in Thompson, Ct., March 13th, 1856; he came to Webster in 1880, and was employed as clerk in the Sovereigns of Industry Store for one year, after which he formed a partnership with Philip Smith, and entered the shoe business under the firm name of Smith & Duffy. For many years Mr. Duffy has been a collector of St. Louis' Church. He is a member of the K. of C., Treasurer of the A. O. H., and Financier of A. O. U. W.

James H. Dwyer was born in Merino Village, Dudley, November 5th, 1864, and was educated in the schools of the town. He served the town as Assessor for three years, and as Tax Collector for three years. For the past fifteen years he has been assistant sexton of St. Louis' Church, and is Vice President of Division 11, A. O. H.

Thomas Farrell was born February 9th, 1833, in Drashame, Parish of Donaskee, County Tipperary, Ireland.



JAMES H. DWYER.



THOMAS FARRELL.



J. J. GILLES.



HON. CHAS. HAGGERTY.

He came to America in 1849 with his parents, three brothers and two sisters, and settled in Webster, where he has resided ever since. For some years after coming to Webster he was employed by the Slater Woolen Company. He afterwards, in partnership with Henry Thompson, started the grocery business, which they conducted for ten years. In 1855 he married Catherine Thompson; three of their sons, John, Henry and George, are successful physicians; another, James, is assistant priest at St. Michael's Cathedral, Springfield, and Thomas is a lawyer in Providence, R. I. Mr. Farrell has been a constable of the town for twenty-five years. Without ambition in politics himself, he is considered as one of the "Powers" making or unmaking those with political aspirations. He is at present engaged in the insurance business, and is an active member of the A. O. H., and K. of C.

J. Joseph Gilles was born in Eupen, a suburb of Aix-la-Chappelle, Prussia, March 19th, 1845. He emigrated to this country with his parents in 1849, when four years of age. His education was acquired by attendance at the public schools of Webster. In 1859 he removed with his family to Lawrence, Mass., and remained there three years. He returned to Webster, and for seven years held a position as overseer in the finishing department of Samuel Slater & Sons' Mill. Since 1871 he has conducted a farm in the neighboring town of Dudley. He has been a member of the Board of Assessors of Dudley for twenty-five consecutive years; is one of the Trustees of the Public Library; has been a member of the School Board and held other minor public offices. For forty years he has been a member of the St. Louis Choir, and was for several years its director.

Hon. Charles Haggerty is the son of Patrick and Ann Haggerty, who came to Webster from Brookline, Mass., in 1865. He was born at Newburgh, N. Y., in 1854. He fitted himself for College at Nichols Academy and graduated from Bowdoin College in 1881. He was admitted to the bar in October, 1883, and began the practice of law in Southbridge, Mass. In 1885 he married May Colburn of Augusta, Maine, to whom were born two children—Fran-

ces Webber and William Gardner. He served on the School Committee in Southbridge for three years, and was one of the Sinking Fund Commissioners for the same time. He was elected Representative to the General Court in 1887 and 1888, and State Senator in 1890 and 1891. While in the Legislature, Mr. Haggerty served on the Committees on Education, Rules and Judiciary, and in the Senate on the Committee on Mercantile Affairs.

In 1896 he married Anna Deslauriers of Providence, to whom two children were born—Charles Alphonse and Eva May. At present he is Chairman of the Board of Sewer Commissioners of Webster. Mr. Haggerty has been a Democrat in politics, and was honored by his party with the nomination for Presidential Elector, and District Attorney for Worcester County, and for Congress against the Honorable Joseph Walker.

William Hyland was born in County Tipperary, Ireland, in 1842. He came to this country in 1862, and at once went to work for the Slater Manufacturing Co. In June, 1864, he enlisted in the U. S. Navy, from which he was honorably discharged at the Washington Navy Yard in the fall of 1865. He then took up his residence in Dudley, of which he was town constable for fifteen years. In 1887 he came to Webster, and in 1890 was appointed on the night watch of the town; that position he held until the establishment of the regular police force. He was then appointed a member of the force and still serves the town in that capacity.

Henry J. King was born in Stafford Springs, Ct., in 1860. His family came to Webster in 1868 and located in East Village. He worked in Chase's Mills for two years, and then left town to take a position in Athol. He returned after one year, and has resided here ever since. He was a member of the fire department for twelve years, and Captain ten years. Last year (1900), he was appointed on the police force, a position which he still holds.

J. J. Leland was born in Manchester, Eng., December 3d, 1846. His family came to this country in 1850, and after residing in Chicopee, Thorndike and Waltham, settled in Webster June 28th, 1858. He attended the schools



WILLIAM HYLAND.



HENRY J. KING.



DENNIS LONERGAN.



JOHN J. LOVE.

of Webster and Nichols Academy, Dudley. Immediately after completing his course at the Academy he was engaged as salesman for the Slater Woolen Co., and still retains that position. He was married May 5th, 1868, to Catherine Andre. Mr. Leland has been a member of the St. Louis' School Corporation from its beginning.

Dennis Lonergan was born in Rochdale, Mass., in 1857. His family came to Webster shortly afterwards. He attended the schools of Webster, and for many years was an altar boy of St. Louis' Church. For ten years he has been in the employ of H. N. Slater & Co. Mr. Lonergan was leader of the old Webster Brass Band, and for five years has held that position with the Pulaski Band. He has been the director of St. Louis' Choir since 1891.

John J. Love was born in County Kildare, Ireland, August 15th, 1850. He received his education in the National Schools of his native village, and afterwards taught there for two years. In 1867 he came to Webster with his parents, and was employed in Chase's Mills until the early part of 1870. In that year he entered the employ of H. D. Sanford, and learned the marble and granite business. In 1875, he, with his brother, purchased the business of Mr. Sanford, and has conducted it successfully ever since. Mr. Love has occupied a prominent position in the local and state organizations of the Democratic Party, and has held numerous offices. In the Spring of 1880 he was chosen one of the Assessors of Webster, and in the fall of the same year was sent as Representative of the Legislature from the District comprising Webster, Dudley, and Douglas. Mr. Love was a member of the Board of Registers from 1884 to 1887; Chairman of the Democratic Town Committee, and moderator of the town meeting in 1885 and 1886. In 1887 he was made Post-Master by President Cleveland, and served until July 1st, 1890. On Mr. Cleveland's reelection, Mr. Love was re-appointed for the Post Office and served until September 1st, 1897. In 1899 he was elected Selectman of Webster for a term of three years. In July, 1900, he attended the Democratic National Convention at Kansas City, Mo., as a delegate from the Massachusetts Third Congressional District. He

has been the Treasurer of the Board of Trustees of the Webster Public Library since its establishment; Vice President and member of the investment committee of the Webster Coöperative Bank from its incorporation until the present year, when he became its President; Director of the Sovereigns Coöperative Association, and until recently of the Webster & Dudley Street Railway; and President of the Wholesale and Retail Marble Dealers' Association of New England. Mr. Love has also been prominently connected with various local societies, being a charter member of Court Friendship, F. of A., and of Webster Council, K. of C.; and a member of Division 11, A. O. H., since 1873.

Joseph P. Love was born in Ireland, August 26th, 1852, and came to Webster September 7th, 1867, and has lived here and in Dudley ever since. He worked for four years in Chase Woolen Mills. In March, 1872, he started to learn the marble and granite business, and in 1876 went into the same business with his brother, John J. Love, under the firm name of Love Bros. Their business has increased to such an extent that they operate three shops, in Webster, Mass., Putnam and Danielson, Ct. He also has large interests in real estate with the Honorable Charles Haggerty, under the firm name of Haggerty & Love. Mr. Love was elected an Assessor in Dudley in 1882. In 1885 he was elected Assessor and Constable in Webster. He was Assessor two years, and he still holds the office of constable. In 1890 he was appointed Deputy Sheriff for Worcester County and served two years. Mr. Love served on the Board of Fire Engineers five years, and took an active interest in the work of the Fire Department. For the last eleven years he has been an auctioneer.

He is prominently connected with many societies, being a member of the Foresters of America, Knights of Columbus, Red Men, and two business associations. Mr. Love was founder of the Foresters in Webster, and their first Chief Ranger. He was the organizer of the Knights of Columbus and was their first Grand Knight. He was Deputy Grand Chief Ranger of Court Southbridge and Court Friendship in Webster, and is now Deputy over a Court of Foresters in Oxford. He was Chairman of the Democrat-



JOSEPH P. LOVE.



JOHN MAGNER.



FRANK MCQUAID.



THOMAS MCQUAID.

ic Town Committee of Webster in 1891 and 1892, was again chosen to the position in 1898, and still holds it. In the fall of 1898 he was elected to the Massachusetts Legislature in this strong Republican District by a large majority. He has served three years in the Legislature, an honor never conferred on any other man in this district. Mr. Love has taken a very deep interest in the business affairs of the town of Webster, and is always found ready to work for its welfare.

John Magner was born in Killmaddock, County Limerick, Ireland, and came to this country in 1869. He has been a resident of Dudley ever since, and for the last fifteen years an overseer in the Stevens Linen Works. For many years he has been identified with the work of the parish, having been collector for the school fund fourteen years, and sexton of the church for the last ten years.

Frank McQuaid was born in Union, Ct., January 21st, 1870, and came with his parents to Dudley in 1872. Mr. McQuaid received his early education in the schools of Dudley and afterwards entered St. Louis' Parochial Schools, of which he is a graduate. He at once entered the works of the Love Bros., and is at present in their employ as foreman of the Webster Granite Works. He was elected Selectman of Dudley in 1901.

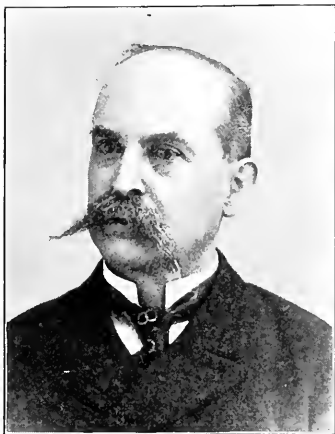
Thomas McQuaid was born in Monaghan, Ireland, March 13th, 1836. He lived in Scotland from 1844 to 1847. In May of that year he came to Webster, and was an overseer of railroad work for one year. In 1851 he went to California, and he spent three years in the mines there. In 1855 he returned to Webster and went into general merchandise business, and retired in 1886. Mr. McQuaid was elected Selectman of Webster in 1871, and served one year.

John Millea was born in Kilkenny, Ireland, in 1851. He received his education in that city and later taught school there. In 1870 he came to the United States. Two years later he enlisted in the United States Corps of Marines, and was soon made a sergeant. After five years he received an honorable discharge, and for a number of years resided in New York. For twenty-two years he resided in

Webster, and for the greater portion of that time was in charge of the shipping department of the H. N. Slater Cambrie Works. He was for a long time Trustee of the Webster Library and Director of the Coöperative Bank. Mr. Millea died in February, 1901. He was a man of great intellectual endowment and of sterling character. Quiet and unostentatious in his manner, he accomplished much, both in his work and in assistance rendered to the church. In Mr. Millea the parish lost one of its most valued members.

Patrick Prout was born in Ireland March 17th, 1864, and his family came to the United States the same year and located in Grafton, where his education was received. He came to Webster in 1882, and the following year opened a general insurance office. For three years he was on the Board of Registers, and for the past four years Collector of Taxes, an office which he still holds.

Michael Schofield was born in Ireland in 1848, and came to America with his parents in 1851. His family settled at North Webster. He attended the old Center School on East Main Street until his fifteenth year. He received his first communion from Father Mignault, and was confirmed by Bishop Fitzpatrick. When the Civil War broke out he became thoroughly imbued with the spirit that actuated all the boys of that period, and was exceedingly anxious to enlist. His parents objected strenuously, and seeing no other way of accomplishing his desire, the subject of our sketch took "French leave," and at the age of fifteen enlisted at Boston. He was assigned to the Army of the Potomac, and participated in its defeats and triumphs until the surrender of Lee at Appomattox Court House, Va. After the war he became a carpenter and wheel-wright, finishing his trade at Providence, R. I. While there he attended the evening courses at Schofield Commercial College. He returned to Webster, and was married here, and after a few years of work at his trade he engaged in the ready-made clothing business here and at Salem. After twelve years he retired from business and took up his trade again. Mr. Schofield has served as one of the Assessors of the town, and for some time has been



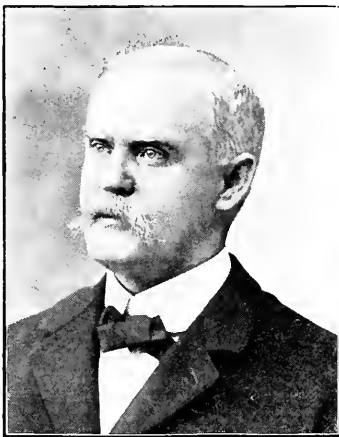
JOHN MILLEA



PATRICK PROUT.



MICHAEL SCHOFIELD.



JOHN J. THOMPSON, M. D.

Superintendent of the Water Works, which office he still retains. He is a member of Nathaniel Lyon Post, 61, G. A. R., and is one of its past commanders. He is a prominent member of the Knights of Columbus, and the Citizens' Club.

Philip Smith was born in 1837 in the parish of Killincare, County Cavin, Ireland, and came to this country with his parents in 1849. Soon afterwards he found employment in the Stevens Linen Mills, and with the exception of a short period has remained there ever since. For the last thirty-eight years he has been foreman of the warping and dressing departments. Mr. Smith was elected Representative to the General Court of Massachusetts in 1885. He has been prominently identified with St. Louis' Church from its organization, and has taken great interest in its welfare, being a collector for the church debt society during its entire existence, assistant sexton for ten years, and a charter member of St. Louis' School Corporation.

John Joseph Thompson, M.D., was born in Webster, and is the son of Richard Thompson and Bridget (Farrell) Thompson. He was educated in the public schools of his native town. After graduating from High School he fitted himself for College at Nichols Academy, Dudley. Entering Holy Cross College he graduated in the class of '82, and two years later he began the study of medicine at Jefferson Medical College at Philadelphia. He completed his course in 1887, and since that time he has been in active practice in Webster. Doctor Thompson is at present Town Physician and one of the Trustees of the Webster Library. He is a member of the Massachusetts Medical Society and is Court Physician of the A. O. H., K. of C., F. of A., and Ladies' Auxiliary, and is Medical Examiner for Ben Franklin Council, R. A., Metropolitan Life Insurance Co., and Assistant Medical Examiner for the Connecticut Mutual and Northwestern Life Insurance Co.

Richard Thompson is a native of Ireland, and is the son of Henry Thompson, one of the pioneers of the church in Webster, and Catherine (Britt) Thompson. His parents were among the early Catholic families that settled in Webster, arriving here in 1850; he has ever since been

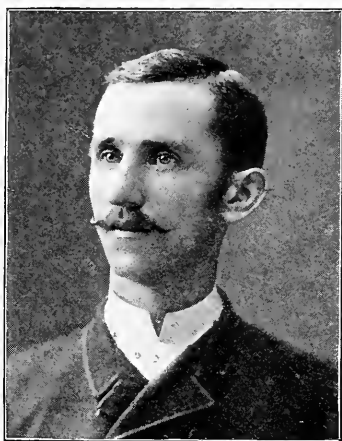
identified with the town, and has always had its best interests at heart. In early life he was engaged in various occupations. In later years he has been a contractor for moving buildings, and has built up a most prosperous business. He has served on the Board of Selectmen at different times, and has been a member of St. Louis' School Corporation since its beginning. He was married in 1855 to Bridget Farrell, daughter of John and Ellen (Hickey) Farrell, who were among the early settlers of Webster. They have had five children, two of whom are living, John J., practicing physician, and Ellen M., who resides at home.

William Thompson was born in Ireland, November 7th, 1839; he came to this country in 1848 and settled in Dudley, Mass. He attended the schools of that town and entered the employ of the Stevens Linen Works January 1st, 1850. After working in the different departments eleven years, he was given charge of the weaving department, May 9th, 1861. During the first years of his employment he attended the evening schools in Merino. He has served the town as Overseer of the Poor and Selectman for five years, and has always taken an active interest in town affairs.

Patrick F. Whalen was born at Burrillville, R. I., June 4th, 1860, and came to Webster in the Spring of 1884. For eight years he was employed as a Designer and had charge of two departments at Perry's Woolen Mill. In 1892 he went into the confectionery business. For the past ten years he has been manager of the St. Louis Dramatic Society. This association, while having no regular organization, calls each year on members of the parish for an entertainment which has always been a great success, and has been of material financial assistance to the church. The pulpit of the church is a gift of this organization. Much of the credit is due to Mr. Whalen, who is an amateur actor himself of marked ability, and shows a special aptitude in developing the talent of the casts he has had in charge.



WILLIAM THOMPSON.



PATRICK F. WHALEN.

CHAPTER VIII.

OUR SOCIETIES.

ROSARY AND SCAPULAR.

The Rosary and Scapular is a society which is older than the parish itself. It goes back to the days when the people assembled at Fenner Hall. There it had its beginning. It was started by Henry Thompson and formally organized by Rev. Father Mignault. Its meetings were held after mass, and most of the congregation remained for its devotion. In 1894 it was reorganized by Father Madden, a special reception of members being held, at which Rev. M. A. O'Kane, S.J., preached a most eloquent sermon on the Devotion to the Blessed Virgin. The society meets every month for the recitation of the Rosary, the distribution of leaflets and a short instruction. In 1900 a new feature was introduced by which the society follows its members after death with its benefits. Since that time a month's mind Requiem High Mass is celebrated for the benefit of the deceased member, and every second month a low mass for all departed members. The condition of the Rosary is most satisfactory, and its membership is rapidly increasing.

YOUNG LADIES SODALITY.

A society that has exerted a powerful influence for good during its long existence is the Young Ladies' Sodality. It was organized by Rev. John B. Purcell in 1867, with the following officers: Director, Rev. John B. Purcell; Prefect, Eliza Purcell; Secretary, Mary McGuire. Its first reception was held November 3d, 1867. The sermon was preached by Rev. William Power of Blackstone. Of the seventy-five members received on that occasion, only four,

Johanna Quirk, Mary Bergin, Marcella Brogan, and Margaret Grimley, now survive.

The object of the society is to cherish with special devotion the Immaculate Mother of God. Time was when a wrong idea prevailed in regard to the sodality. The impression seemed to be that joining the sodality was almost like entering a religious community, and imposed obligations almost as strict as those of convent life. This impression, fortunately, is rapidly dying out. The sodality imposes scarcely any obligation upon its members save only monthly communion and attendance at its meetings twice a month, when the office of the Blessed Virgin is recited, hymns in honor of Mary are sung, and a brief instruction is given by one of the priests. No other obligation is imposed on any sodalist that does not already rest on every Catholic young woman. The society receives all young ladies, eighteen years of age and over, who wish to place themselves under the special care and protection of the Mother of our Redeemer, and to take her for their Mother, Patroness, Queen and Advocate. The flower of our Catholic young womanhood is enrolled in its membership, and by their regular attendance at its meetings, give practical testimony to their fidelity to its principles. The sodality hopes at the beginning of the second half century of the church's existence, to enroll every young woman of the congregation. This society has ever been eager and anxious to assist in every parish work. The church is indebted to the Young Ladies' Sodality for much of the furnishings of the altar and sanctuary, its latest gift being the beautiful gold chalice used at the Golden Jubilee mass. We predict for the sodality a prosperous and fruitful future. The present officers are:—Director, Rev. J. T. Madden; Prefect, Jane Sheridan; Asst. Prefect, Mary A. Prout; Financial Secretary, Mary E. Hetherman; Treasurer, Katie C. Hetherman.

CHILDREN OF MARY.

Affiliated with the Young Ladies' Sodality is the Children of Mary. This society is for young girls under eighteen years of age, who have received their First Com-

munion. This society was established at the same time as the Sodality, and is in a flourishing condition. The surest shield for the innocence of youth is a tender, heartfelt devotion to the Ever Blessed Virgin Mary, the Immaculate Mother of God. The object of this society is to cherish this devotion; to bring its members to fashion their lives after this pure and spotless exemplar; and by honoring Mary to obtain a new right to her powerful intercession before the throne of her Divine Son. It endeavors to induce its members to prize above all other titles, save that of Child of God, the beautiful title of Child of Mary. The society meets once a month for the recitation of the little office of the Blessed Virgin, singing of hymns in Mary's honor, and a brief talk by the Sister in charge or one of the priests. Its officers are:—Prefect, Margaret Clare; Asst. Prefect Maria Collins; Secretary, Mary M. Millea; Treasurer, Margaret Mansfield.

It is certainly edifying to see our women gathering in such large numbers under Mary's care and protection. Certainly those who have consecrated themselves to her, and are striving to do her honor, can hope for her special assistance in life's trials and dangers, and particularly at the hour of death.

LEAGUE OF THE SACRED HEART.

Within the last forty years the League of the Sacred Heart has grown to the wonderful number of twenty-five million associates. This vast multitude offers each morning the thoughts and prayers, works and sufferings of the day to Jesus, for all the intentions of His own Sacred Heart, and for the intentions of the members of the League. This is the only burden laid upon those joining the League. It appeals to all Catholics, however little time they may have for devotion, and is especially a devotion for men. Pope Leo has said of this organization, "It is so beautiful, and unites such extreme fruitfulness with such simplicity as to merit assuredly all the encouragement which ecclesiastical authority can give." The object of the League is to acknowledge and recognize the undying love of our Saviour for men (of which His heart is the symbol) and give Him

gratitude for that love, and, as an effect of that gratitude, consecrate ourselves to His heart, which has by that love consecrated itself to us. It is the devotion, too, by which we recall with compassion the ingratitude with which men repay His love, and, as an effect of that compassion, make acts of reparation to His wounded honor and outraged Heart. There are three degrees. The first includes the associates who simply make the morning offering. The second includes those who, in addition, recite daily one decade of the Rosary for the intention of the League and its members. The third includes those, who, realizing the unspeakable love of God for men, and the ingratitude, and oftentimes the insults He receives in return, undertake by the monthly communion of reparation to atone for this indifference, and to repair the ingratitude and outrages of men toward the Sacred Heart.

The Local Branch of the League was organized in St. Louis', Sunday, June 20th., 1897, by Rev. Father Buckley, S. J., of Holy Cross College. Forty-four Promoters were chosen, whose first report showed a membership of six hundred and fifty. On the same day occurred the unveiling and blessing of the beautiful statue of the Sacred Heart, which, together with the altar on which it stands, is the gift of a lady of the parish. At her request the donor's name is withheld. The statue is from the studio of T. Carli, Montreal, and is much admired for its graceful lines and artistic conception. The cluster of electric lights which surround the statue was given by the members of the League.

The formal enrollment of the members took place November 14th, 1897, with a sermon by Rev. D. A. Dougherty, S.J. Diplomas and Crosses were conferred on the promoters April 1st, 1898, by Rev. John T. Madden. A large proportion of the congregation is enrolled in at least one of the degrees of the League, and hundreds receive the Communion of Reparation every first Friday. The general meeting is held every first Friday at 7.30 in the evening, at which there are short, special devotions to the Sacred Heart, followed by Benediction of the Blessed Sacrament.

This society has no regular organization, but is composed of many members of the parish who feel a marked devotion to this Saint, and who believe that St. Anthony, because of his marvelous self-sacrifice, because of his unwavering love for God, because of his wonderful Apostolate, is specially loved of God, and is powerful with God, and therefore seek his intercession in their behalf. This devotion has taken the form known as St. Anthony's Bread. It consists in this that when one has sought a favor from God through the Saint's powerful intercession, and has received this favor and feels that it has been granted through the intercession of the saint, then, not as a payment, not as a price for the service rendered, but as a thanksgiving to God, makes some offering to assist the destitute, or orphan, or some work of charity or religion. The devotion to this Saint was ushered in with impressive ceremonies and a sermon appropriate to the occasion on the 27th of January, 1901. A beautiful statue of St. Anthony of Padua, the gift of a devout lady of the parish, was unveiled and blessed by Rev. J. T. Madden the same evening.

ANCIENT ORDER OF HIBERNIANS.

Division No. 11, A. O. H., was organized on March 22d, 1872, by County President James Monahan and Staff of Worcester. It started with a membership of forty-eight. The first board of officers were: President, Thomas McQuaid; Vice President, Thomas Flynn; Treasurer, Farrell Fagan; Financial Secretary, Patrick Condren; Recording Secretary, William Dwyer. Of the original organization, but two remain who are still members of the order; they are Richard Thompson and James Setright. The latter was admitted to the Division by means of the transfer system, having been a member in San Francisco, Cal., which shows how thoroughly organized and widespread the A. O. H. was at that time.

The local division has maintained an average membership of one hundred, and has always met its obligations promptly. It has ever been in close touch and sympathy with the county, state or national officers, and during its en-

tire history has received from them only words of the strongest commendation. At present there is a membership of one hundred and twenty-eight, with the prospect of a large gain in the near future. To the members of Division No. 11 belongs the credit of the institution of the Ladies' Auxiliary. The records of the Auxiliary here will show that it was Division No. 11 which conceived the idea of such an auxiliary. The idea was quickly seized upon by other divisions. Within the last few years this movement has assumed wide proportions, and Ladies' Auxiliaries are springing up everywhere. The present officers of the A. O. H. are: Spiritual Director, Rev. J. T. Madden; President, M. P. Clare; Vice-President, James Dwyer; Recording Secretary, Patrick Canty; Financial Secretary, Joseph O'Donnell; Treasurer, James Duffy.

TOTAL ABSTINENCE SOCIETY.

St. Patrick's C. T. A. society was organized Sunday evening, October 17th, 1886, in the basement of St. Louis' Church, with Father Quan as temporary chairman, and Daniel Reardon temporary secretary. The pledge was administered to one hundred and two men. At the following meeting, held in the same place on October 24th, these officers were elected: President, Rev. James Quan; Vice President and Spiritual Director, Rev. John F. Redigan; Second Vice President, Francis McCoy; Recording Secretary, James Newman; Financial Secretary, John Mulrooney; Treasurer, Daniel C. Reardon. Meetings were held Sunday evenings during the fall and winter months. The officers and members manifested the greatest enthusiasm in the work of the society, and the meetings were made interesting by discussions and debates on the principal topics of the day. During the warm weather the society discontinued its meetings. They were resumed in the fall with renewed enthusiasm. During the summer the society lost a valuable member; its spiritual director was appointed pastor of St. Mark's Church, Cordaville. In the mean time, Rev. Thomas E. Purcell was assigned as assistant to Father Quan, and was appointed Vice President and Spiritual Director of the Society. In him the society found an

untiring worker. Very few of its meetings were called without Father Purcell in the chair. February 29th, 1888, the society moved from the basement of the church to new rooms in Hartshorn's Block on Chase Avenue. From his first appearance, Father Purcell was an advocate of this measure, and without a doubt these rooms were the means of keeping the society together for so many years.

February 26th the dues were raised from fifteen to twenty-five cents a month in order to better defray the expenses of the society. About this time debates were started in the society, which proved a great means of increasing the membership. It also developed much oratorical talent among the young men, many of whom are well known in this vicinity now as accomplished public speakers. In 1888 the society became interested in athletics; a base ball club was started and became very popular. In the beginning, only members of the society were permitted to play on the team; later outside talent was introduced, and the last year of the club's existence, the C. T. A. team was one of the best in the state, outside of the large leagues. The society also has a Dramatic Association which has done some excellent work on the stage. In 1891 Father Purcell left Webster, and his place as spiritual director was filled by Father Dervin, who became a great favorite with the boys. He remained but a short time, and was succeeded by Father Griffin, who at once became spiritual director. October 29th, 1893, the first lay president of the society, John E. Hickey, was elected, and made a very able officer. The present officers are: Spiritual Director, Rev. John T. Madden; President, John Butler; Vice President, Henry Haggerty; Financial Secretary, Joseph Simoneau; Recording Secretary, Joseph Sullivan.

KNIGHTS OF COLUMBUS.

Webster Council, No. 228, K. of C., was instituted May 16th, 1897, by District Deputy James E. McConnel of Fitchburg, and suite, assisted by officers of the Alhambra Council of Worcester, and Spencer Council, of Spencer. This institution was attended by five hundred Knights of the State, and pronounced the most successful institution ever

held. The first officers were: G. K., Joseph P. Love; D. G. K., John H. Conway; Recording Secretary, T. F. Hederman; Financial Secretary, Patrick Prout; Treasurer, James H. Duffy; Chan., Maurice P. Clare; Lecturer, John J. Love; Advocate, F. H. Berger; Warden, Thomas Reilly, Sr.; I. G., John Magner; O. G., Thomas McCann; Trustees, John Breen, James H. Dwyer, William Thompson, Jr.; Physician, John J. Thompson, M.D.

The Knights of Columbus is a Catholic organization formed for Catholic Americans, and founded on truly Catholic principles, under the approval of Church authority. Started in 1882, and consequently a comparatively young organization, it is making rapid strides. Its membership in Massachusetts alone numbers thirteen thousand, and throughout the union its strength is, if anything, greater. The membership is divided into two classes, namely insurance and associate. As an insurance organization the rates are reasonable and the payments prompt. The associates, if under forty-five years of age, are entitled to a weekly sick benefit. This feature is not essential, but all councils are at liberty to do without this if they so wish. It was adopted by the local council and went into effect August 1st. As a social organization the Knights of Columbus is second to none, and this no doubt accounts in great measure for its popularity.

The present officers are: G. K., John E. Hickey; D. G. K., John E. Carty; Rec. Sec., George A. Authier; Fin. Sec., Edward Farrell, Jr.; Treasurer, James H. Duffy; Chancellor, Thomas Hughes; Lecturer, John H. Conway; Advocate, William F. Haggerty; Warden, Thomas F. Hederman; I. G., Mathew Ryan; O. G., William Cunningham; Trustees, Joseph P. Love, N. C. Gilles and J. Frank Curwin; Physician, Dr. John J. Thompson. This council is now in a flourishing condition, having sixty members. Meetings are held in Foresters Hall, Main Street, the second and fourth Mondays of each month.



ALTAR BOYS AT GOLDEN JUBILEE.

HENRY KING, JAMES O'DONNELL, JOHN McGLYNN, JAMES BUTLER, JOSEPH SELLIG,
 JOHN DWYER, JOHN KING, PETER LYNCH, ARTHUR McGEARY, ANTHONY WAGNER, MARK MILLEA,
 ALOYSIUS LYNNAUGH, WM. GRADY, HENRY KERIG, JAS. LEALD, ARTHUR HUGHES, JAS. FARRELL, JOHN O'CONNELL,
 WALTER SCHAEFFER, JOHN McGEARY, EARL WHALEN, JOHN CARNEY, JAMES RYAN.

CHAPTER XI.

CONCLUSION.

The long existence and vitality of the Catholic Church has ever been a subject of absorbing interest to the student of history. She has stood through the centuries overlooking the shifting sands of time, marking the rise and fall of nations, watching generation after generation rise, flourish and decay. In the midst of a world where all else changes and passes away, she alone remains unchanged. Ancient, yet ever youthful, full of days yet ever vigorous, she overcomes the assaults of her foes and the ravages of time. The world looks on her with amazement, unable to discover the secret of her indestructible life, the source of her vitality. To the world she is, and ever has been, a puzzle.

Her career has been, in fact, marvelously strange. How strange the story of her first days in Jerusalem. Jerusalem had scourged and mocked and crowned with thorns Him whom the apostles preached, had echoed and re-echoed with the cry, "Away with Him, crucify Him," had stood at the foot of the cross and thrown its taunts in the face of the dying Saviour, and yet within two months this same Jerusalem saw thousands of her people adoring as their God the very Jesus for whose blood they had clamored, and at whose death they had rejoiced. Within two months the Church was flourishing on the very spot where Her founder had met his death. How strange, too, was the establishment of the church in the Roman Empire, especially in Rome itself. Think of what a task it was. The Romans were cultured and polished, proud, disdainful and corrupted. They were devoted to their immortal gods. They professed a religion which had a powerful hold on their passions and prejudices, a religion which permitted

them every sensual gratification, the indulgence of every passion. The Apostles were men of a despised and hated race, without power, influence, or for the most part, education. Such men came before the Roman people, denouncing their most cherished beliefs, their most sacred and venerable institutions; came seeking the overthrow of every temple they had consecrated, every altar at which they worshipped; came to establish a church that imposed prayer, self-sacrifice, the subjugation of the passions, and obliged them to recognize their God in one who had been crucified as a criminal. Yet, soon the temples of the idols were closing, the fires were dying on the altars of Paganism, and the Christian altar and the Christian cross were appearing everywhere. Stranger still does this appear when we remember that the Great Roman Empire, the conqueror of every nation, rose in its might to crush the infant church. During three hundred years, ten fearful persecutions, in which neither age nor sex were spared, raged through the empire. What pen can picture, or tongue describe, the horrors of those days? The Christians were beheaded, were thrown into cauldrons of boiling oil, were bound to red hot grid-irons, were torn asunder on powerful racks. The merciless cry, "The Christian to the lions," rang through the empire, and multitudes of Christians were led into the amphitheatre and thrown to wild beasts. Some were sewn into skins of beasts and torn by dogs; others were wrapped up in garments saturated with pitch and set on fire. Christian blood flowed in torrents. Neither iron, nor beast, nor rock, nor fire, nor sword, could destroy the life of the church. She could not be crushed.

No sooner did the persecutions cease than the church arose triumphant, and in the heart of that very Rome whose theatres had rung with the roar of the wild beasts and the cries of their dying victims, of that Rome whose streets had been illuminated with burning Christians, in the heart of that very Rome, the Pope set up his throne, and the city of the Cæsars became the city of the Popes. The beginning of the fifth century saw a new danger hanging over the head of the Church, threatening her with destruction.

Commencing about the year 400, wave after wave of wild savage hordes poured down from the barbarous regions of the North. The terrible Alaric and his Visigoths swept over Italy, covering it with ruins, and stormed and pillaged Rome itself. Attila, the scourge of God, with 700,000 Huns, spread devastation to the gates of Rome. Three years later, Genseric, with the dreaded Vandals, swarmed over the Empire, and in 476 a final wave came sweeping everything before it, and the great Roman Empire fell, the prey of the invading hordes. Though these storms had shaken the social world to its very center, though the Empire itself had fallen, though Goth and Visigoth and Hun and Vandal had burned and sacked and pillaged and scattered desolation everywhere, still, when the storm subsided, in the midst of the ruins of the former civilization, appeared the old Church, strong and unharmed, the sole survivor of the institutions of the past. Still more, she put forth her powerful arm and gathered in the invaders; 'twas not long before these wild tribes were kneeling round her altars and gradually yielding to the mild precepts of the gospel. At the end of the fourteenth century came the Western Schism. "Never," says Archbishop Spaulding, "had the Church passed through an ordeal so fiery. Never had she to abide so severe a test. If ever the Church could be destroyed, this seemed clearly the time marked out for her destruction." Urban VI., by the severity of his discipline, alienated some of the Cardinals, who withdrew from Rome, and under a pretext that Urban's election had not been free, elected an intruder, Clement VII., who fixed his see at Avignon, thus setting up altar against altar, Pope against Pope. Around the standard of the anti-Pope gathered the powerful kingdoms of France, Scotland, Savoy, Naples, Lorraine, Castile, Arragon and Navarre. Then did the enemies of the Church rejoice. "At last the old Church is divided. Her ruin is at hand."

And, in fact, dark, dreary and disastrous were those dreadful days. Pontiff succeeded Pontiff both at Rome and Avignon. The Pope at Rome hurled his anathemas at Avignon. Avignon hurled them back at Rome. The council of Pisa met to heal the schism. Its only result was the

appearance of a new claimant to Papal authority, Alexander V. It seemed, indeed, that the end had come. For over forty years the church was torn by these conflicting factions. Still, in 1424, when, after Council of Constance, Martin V. ascended the throne in Rome, the danger had passed, and soon no trace of the schism remained. The church had passed through another crisis and came out unimpaired and unchanged, more vigorous than before.

Scarcely had the echoes of the schism died away when the reformation threatened the church with destruction. Doctrine after doctrine was assailed and rejected, and new doctrines set up in their stead. Nation after nation fell away from the church. Her property was confiscated, her worship interdicted, her priests and people persecuted. Fierce religious wars raged through Europe, deluging it with blood. Yet, the Church did not perish. Today, while the sects of the reformers are daily dividing, hourly changing, so that scarcely a trace of their original position remains, the Catholic Church remains unchanged and unchanging, and is waxing strong in the very nations that then abandoned her.

The last century closed on scenes that were ominous indeed, the scenes of the French Revolution. The church of France went down before it. Her priests and prelates were either slaughtered or exiled. Her churches were closed. To all appearances she was dead. Not a spark of life seemed to remain. Buffoons, dressed in the sacred vestments, paraded the streets, or wearing surplices or copes, danced in the public halls. To crown the infamy of it all, an abandoned woman was enthroned in the sanctuary of the grand old cathedral of Notre Dame, and there seated on a chair of state, received the adoration of thousands as the Goddess of Reason. Nor were the calamities of the church confined to France. The revolution swept over Europe. Similar scenes were enacted everywhere. In Spain, Germany and Italy the shrines were stripped of their treasures. Churches and convents of Rome were pillaged. The Pope himself was carried away a captive and died a prisoner in the hands of the infidels. “ ’Twas not strange that in 1799 even sagacious observers,” says Macaulay, “should have

thought the hour of the Catholic Church had come. Her bells were silent, her shrines plundered, her silver crucifixes and golden chalices melted, her churches closed, the noblest of them being turned into banqueting halls for the revolutionists; her priests hunted down, her prelates banished, 'the Pope dying in captivity, an infidel power ascendant.' All indicated the approaching end. But the end was not yet. The revolution produced wonderful changes. A new order of things rose out of the confusion. New dynasties, new titles, new laws, and amidst them all emerged the ancient religion. It had been buried under the great inundation, but its deep foundations remained unshaken, and when the waters abated, it appeared alone amidst the ruins of a world that had passed away. The republic of Holland was gone, and the Empire of Germany, the great Council of Venice, and the old Helvetic League and the House of Bourbon, and the parliaments and aristocracy of France. All were gone. The government and society of Europe were completely changed, but the unchangeable church was still there. Again doomed to death, the milk white hind was fated not to die.”*

So though the agencies have ever been at work seeking the destruction of the church, she lives on through the ages, defying both the destroying influences of time and the most deadly assaults of her foes. The world looks at her history and stands amazed, unable to discover the secret of her long existence, her wonderful vitality, her indestructible life. The reason the world cannot understand her is this: The world has regarded the church as a creation of human wisdom, as an association formed by great men for religious purposes. They look on her as on any of the numerous sects about them, and as human as they. Now, we know that all things human change and decay. The most powerful sects divide and sub-divide and hourly change, until there are as many churches as individuals. Yet, the Catholic Church neither changes, nor disintegrates, nor decays. No. She is not the church of men. She is made up of men, but not made by men. She does not receive life and power from them, but they receive light and grace and life from her. Whence then does she draw her power and energy?

* Macaulay, "Ranke's History of the Popes."

St. Paul, in his epistles, frequently calls the Church the mystical body of Christ, a body of which Christ is the head and we are the members. Let us follow up the comparison. Every human being consists of two parts, a body and a living soul which gives to the body its life and activity. 'Tis the soul which hears through the ears, sees through the eyes, speaks from the lips. 'Tis the soul that rules and animates the whole man, that is, its principle of life and action. So, in the church, there is not only the body of which Christ is the head and we the members, but there is also a soul which animates it, vivifies it, is its principle of life and action. On Pentecost God breathed into the mystical body, the church, this living soul, the Holy Ghost the Third Person of the Adorable Trinity, and at once the church became a living organism animated and vivified by the Spirit of God. At once, the Apostles, before so weak, so fearful, became strong and fearless, and went forth into the world conquering and to conquer. Then was fulfilled the promise of Christ: "I will ask the Father and He shall give you another Paraclete that he may abide with you forever."*

The principle of the Church's life, then, the source of her vitality, is the Holy Ghost which was breathed into her on Pentecost as a living soul, and which animates and vivifies her mystical body just as the soul of the human being animates and vivifies its body. This once admitted, we can understand her existence. This denied, and if we consider her a mere union of the faithful under one head, then there is no explanation of her wonderful life. If the Holy Ghost be not the soul of the church, and dwell not in her, then I see no reason why she is more than any other good association, good, but still human, made of men and by men, and partaking of the nature of all things human—even the best—subject to change, liable to error, tending to disunion and destined to perish ultimately. But if the Spirit of God abide in her and animate her as a living soul, then is she from above; then is she divine, divine in her origin, divine in her organization, divine in her life and mission among men, and no human power can destroy her.

Men may indeed wound her body, and, in fact, many a

* St. John, xiv, 16.

- time has she been left torn and bleeding from their attacks. Kings and princes may devastate her churches, pillage her institutions, pollute her sanctuaries; statesmen and politicians may seek to ensnare her with fair promises and glittering gold, but the steel has never yet been tempered that could pierce her vitals or reach her soul, nor has the voice been yet attuned that could lure her to destruction, nor has gold been coined so brilliant, nor have promises been made so fair that they could entice her to ruin.

Her body has been torn and lacerated a thousand times by sword or bullet, her blood has flowed in torrents, her children have been imprisoned in subterranean dungeons, her domain invaded, her possessions ruthlessly stolen, her life seemingly exhausted, but she has always remained, and she always will remain, the self-same mystical Body of Christ, animated and invigorated by the Holy Ghost. Her destruction has never been accomplished and never will be accomplished. She is as invincible, as indestructible, as immortal as God, the principle of her life. This is the explanation of her long existence, her wonderful vitality, her indestructible life.

And now 'tis to this same Spirit of God that St. Louis' owes its life and its increase, for the Holy Ghost that animates and vivifies the whole church animates and vivifies, and is the principle of life of its every part. True it is, that priests have labored here faithfully and well.

Yet it is not to its priesthood that St. Louis' owes its life and its increase. They were the instruments through whom the Spirit of God did the work, and they would be the first to exclaim,

"Not to us, not to us, but to Thyself, O Lord, Give the Glory."

As we gather in this church this morning of the jubilee, and the years of St. Louis' pass in review before us, what thoughts crowd in upon us, what recollections the old church brings to us! What solemn associations are about her! Round her altars what sacred memories cluster! Fifty years! Over how many souls the waters of baptism have flowed, rendering them pure and spotless as the angels of God. To how many the Holy Ghost has come in confirma-

tion and placed his seal on their souls forever. What multitudes have been taught the truths of eternal life, and shown the pathway that leads to God. Fifty years! How often have priests ascended the altar, and with the sound of a low, sweet whisper floating over a little bread and trembling round a chalice, brought down the God Man, who was born at Bethlehem, and who bled on Calvary, to renew there the sacrifice once offered on the cross. What vast throngs have knelt in loving adoration before the Sacred Victim, offering himself to the Eternal Father for their salvation! What countless numbers have received in Holy Communion the precious Body and Blood, soul and divinity of the same Lord and Saviour.

For fifty years, souls stained with sin, souls lost to God, souls torn and bruised and bleeding from attacks of the world, the flesh and the devil have come, and found mercy and forgiveness. For fifty years, hearts when careworn and weary and heavily laden have laid their sorrows before her altar and been comforted. For fifty years she has received the plighted vows of youth and maiden and sent them forth with God's benediction upon them, united until death should part them. She has been the comfortress and consoler of the dying and prepared them to meet their God. And when death has claimed our nearest and dearest, the remains of our loved ones have rested before her altar ere we laid them away in the grave. 'Tis useless to go on, what tongue can tell of the souls saved, the lives ennobled, the hearts comforted, the graces given. Not a year, not a day of these fifty years, but has its solemn associations, its sacred memories, its unspeakable blessings.

And on her jubilee day, Bishop and priest and people kneel at the foot of the altar to offer with solemn ceremony heartfelt thanksgiving to Almighty God. With all the pomp of the Church's ceremonial, with all the magnificence of her ritual, while countless tapers shed their radiance and choicest flowers breathe forth their fragrance, midst clouds of incense, and the melody of sweetest song, the chief pastor of the diocese offers to the Eternal Father the sacrifice of the Word Incarnate as an oblation of thanksgiving for the countless blessings of the years that are passed away. Let

us offer with it a prayer for the future. Not for the continued existence of the church do we pray, for we know that she will never fail. Though she stands today at the threshold of a new era, and we know not what social, economic and political changes will take place; though we know not what institutions will perish, we do know that the Church will stand. Though every state and empire and republic on earth should totter and fall as those of the past have fallen, she has nothing to fear. She will still stand overlooking the shifting sands of life, marking the rise and fall of nations, watching generation after generation rise and flourish and decay. The same spirit of God that has been her principle of life in the past will animate and vivify her until the end of time. Come what may, her existence is secure. Our prayer for the future is not for her, but for ourselves, that we and they who come after us may be ever loyal to the old church, ever submissive to her authority, ever faithful to her teachings; for fidelity, submission and loyalty to her is fidelity, submission and loyalty to the spirit of God.

Of old this spirit of God went before the Israelites as a pillar of cloud by day, and a pillar of fire by night, leading them through the perils of the desert and wilderness into the land of promise. May we ever faithfully follow the guidance of the Church. She will go before us as a pillar of cloud by day and a pillar of fire by night, and will lead us safely through life's dangers, through the dark valley of the shadow of death, into eternal life.



